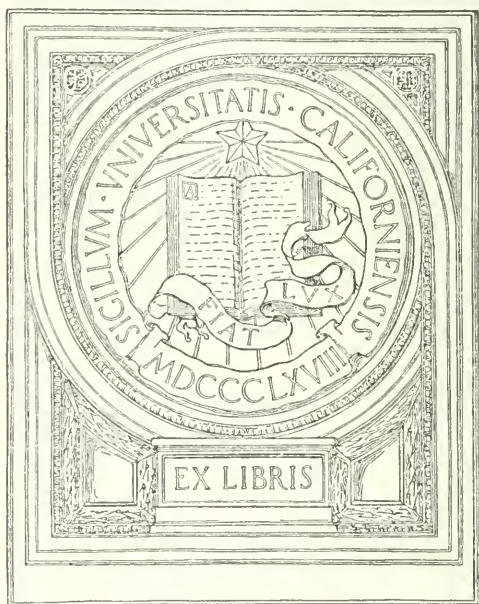


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UNIVERSITY OF CALIFORNIA
AT LOS ANGELES



ROBERT ERNEST COWAN



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S. M.

THE PART
OF
JESUS
AND OF
THE APOSTLES

*If I had not done among them the works which
no other man did,*

They (the Pharisees) had not had sins.

JOHN, 15, 24.

Woe unto you, Scribes and Pharisees!

For you compass sea and land

To make one proselyt.

MATT. 23, 15.

FROM THE FRENCH

BY

DR. I. M. RABBINOWICZ.

TRANSLATED INTO ENGLISH

BY

PHILIP ZADIG.

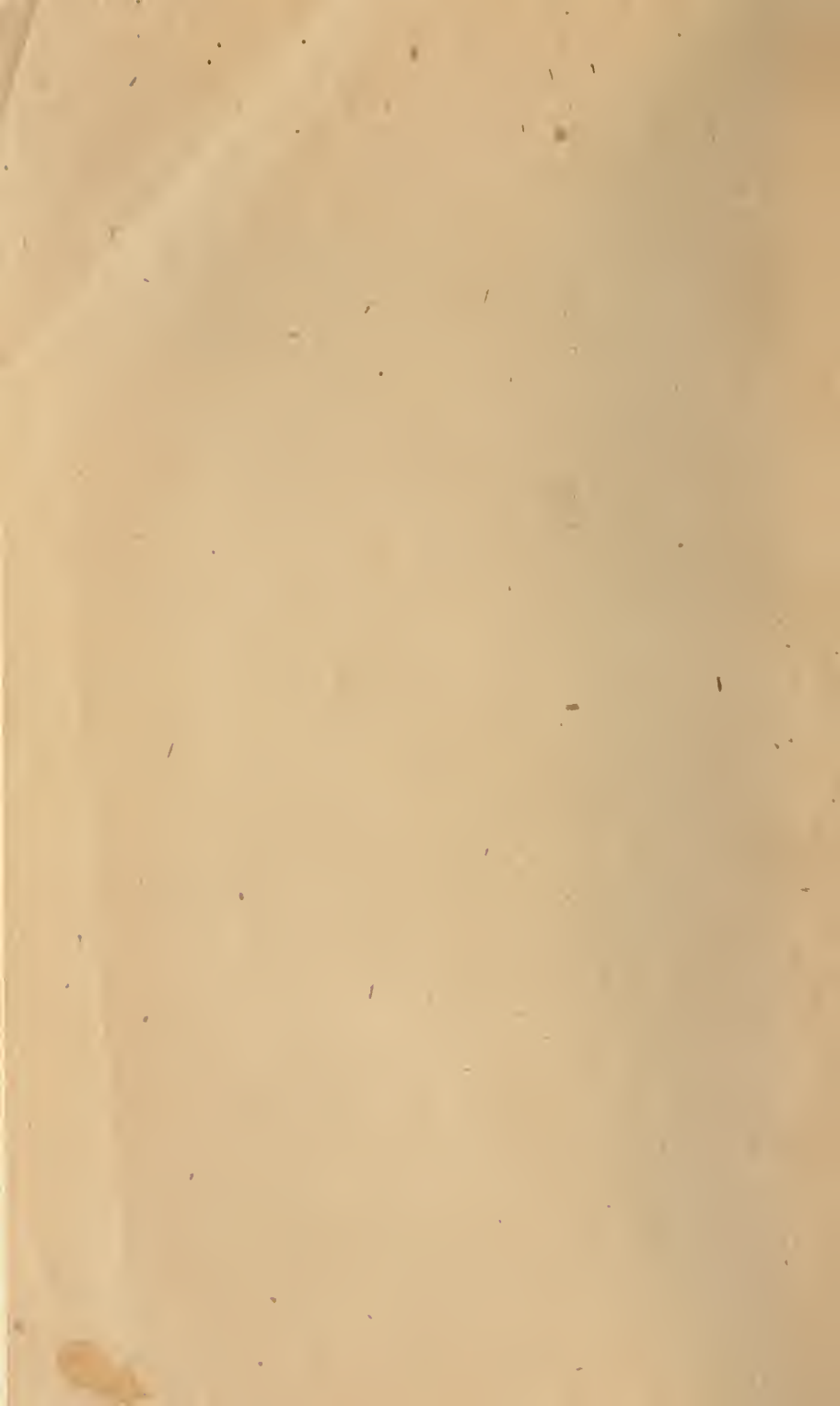
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1884.



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B.M.
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TO THE

REV. CHARLES VOYSEY,

TEACHER OF RELIGION IN A CONGREGATION IN THE

CITY OF LONDON, ENGLAND.

*As a slight but sincere token of admiration for his boldness
in taking a stand as a true champion of theism, breaking
with every tradition except the Old Testament, or
rather the moral teachings thereof, the annexed
translation is dedicated by an unknown
but faithful admirer.*

THE TRANSLATOR.

262793

PREFACE.

As is well known, there are already two extensive works on the life of Jesus: one by the late German theologian, Strauss, and the other by the French savant, Renan. The undersigned, nevertheless, believes that an enlightened Christian public will gladly receive the present work for the better establishment of truth in history.

The author of it, Dr. Rabbinowicz, is, according to all that can be learned about him, extraordinarily capacitated for it. He is one of the greatest philologists and talmudists in Europe. He is one of the first savants who has translated the Talmud into a living language, the French—a work which of late has become of so much interest to Christian theological scholars in England, Germany and America, very likely on account of its giving so much illumination to dark passages in the New Testament and the writings of the first Christian fathers of the Church. He has the Old as well as the New Testament, using a familiar expression, at his fingers' ends; and, by his definitions and illustrations of mysterious phrases—as, for instance: “Son of God,” “kingdom of God,” “kingdom of heaven,” “holy ghost,”—all proved irrefutably by similar applications of the terms in the Old Testament—gives, as it were, a new coloring to the whole picture.

Strauss, in his extraordinarily learned work, *The Life of Jesus*, the history of whom, after a critical and profound investigation, he finds incredible, and all of it mythical, tries—in the interest of the preservation of the Christian religion—to give a new foundation to it through spiritual dogmas.

The undersigned believes he could not do better than to give a few extracts from the work of Dr. Strauss, in order to assist

the recollection of those who have read his work and for the use of those who never knew it.

“RELATION OF CRITICAL AND SPECULATIVE THEOLOGY TO THE
CHURCH.

“Schleiermacher has said that when he reflected on the approaching crisis in theology, and imagined himself obliged to choose one of two alternatives, either to surrender the Christian history, like every common history, as a spoil to criticism, or hold his faith in fee to the speculative system, his decision was, that for himself, considered singly, he would embrace the latter; but that, regarding himself as a member of the church, and especially as one of its teachers, he should be induced rather to take the opposite course.

“For the idea of God and of man, on which, according to the speculative system, the truth of the Christian faith rests, is indeed a precious jewel, but it can be possessed only by a few, and he would not wish to be that privileged individual in the church, who alone among thousands hold the faith on its true grounds. As a member of the church, he could have no satisfaction but in perfect equality, in the consciousness that all receive alike, both in kind and manner, from the same source. And as a teacher and a spokesman to the church, he could not possibly attempt the task of elevating old and young, without distinction, to the idea of God and of man: he must rather attack their faith as a groundless one, or else endeavor to strengthen and confirm it while knowing it to be groundless. And thus in the matter of religion an impassable gulf would be fixed between the parties in the church; the speculative theology threatens us with the distinction of an esoteric* and exoteric† doctrine, which ill accords with the declaration of Christ, that all shall be taught of God. The scientific alone have the foundation of the faith: the unscientific have only the faith, and receive it only by means of tradition. If the Ebionitish‡ view, on the contrary, leaves but little of Christ, yet this little is

* Esoteric—Private, interior.

† Exoteric—External, public.

‡ Ebionites—Jewish Christians, who rejected much of the New Testament, and were considered heretics.

equally attainable by all, and we are thereby secured from the hierarchy of speculation, which ever tends to merge itself into the hierarchy of Rome.

“So far Schleiermacher.

“Here we see presented, under the form of thought belonging to a cultivated mind, the same opinion which is now expressed by many in a less cultivated fashion; namely, that the theologian who is at once critical and speculative must, in relation to the church, be a hypocrite. The real state of the case is this. The church refers her christology to an individual who existed historically at a certain period; the speculative theologian, to an idea which only attains existence in the totality of individuals; by the church the evangelical narratives are received as history; by the critical theologian, they are regarded for the most part as mere myth. If he would continue to impart instruction to the church, four ways are open to him.

“First, the attempt of Schleiermacher to elevate the church to his own point of view, and to resolve the historical into the ideal—an attempt which must necessarily fail. . . .

“The second and opposite measure would be to transport himself to the point of view of the Church, and, for the sake of imparting edification ecclesiastically, to descend from the sphere of the ideal into the region of popular conception. This expedient is commonly understood and judged too narrowly. The difference between the theologian and the church is regarded as a total one; it is thought that in answer to the question, whether he believes in the history of Christ, he ought to say exactly, no; whereas he says, yes; and this is a falsehood. . . . Still he may not believe the history, and only the religious truth therein contained. . . . Hence it is an evidence of an uncultivated mind to denounce as a hypocrite a theologian who preaches, for example, on the resurrection of Christ; since, though he may not believe in the reality of that event, as a single sensible fact, he may, nevertheless, hold to be true the representation of the process of spiritual life which the resurrection of Christ affords. . . . Still he must appear in the eyes of the church a hypocrite, and thus the relation between the theologian and the church must be canceled.

“The third desperate course would be to forsake the ministerial office. . . . But if no theologian would meddle any longer with inquiries about the truth, and rely on faith only, the church could then not possibly long resist the attacks of the critical and speculative laity.

“He will, therefore, seek another expedient; and, as such, there presents itself a fourth, which is not, like the first two, one-sided, nor like the third, merely negative, but which offers a positive mode of reconciling the two extremes—the consciousness of the theologians and that of the church. In his discourses to the church he will, indeed, adhere to the forms of the popular conception, but on every opportunity he will exhibit their spiritual significance, *which, to him constitutes their sole truth*, and thus prepare the resolution of those forms into their original ideas in the consciousness of the church also.

“But the danger is incurred that the community may discover the difference, and the preacher appear to it, and consequently to himself, a hypocrite.

“In this difficulty the theologian may find himself driven, either directly to state his opinions and attempt to elevate the people to his ideas; or, since the attempt must necessarily fail, carefully to adapt himself to the conception of the community; or, lastly, since even on this plan he may easily betray himself, in the end to leave the ministerial profession.

“We have thus admitted the difficulty with which critical and speculative views are burdened, with reference to the relation of the clergyman to the church. We have exhibited the collision into which the theologian falls, when he is asked, what course remains for him in so far as he has adopted such views? And we have shown that our age has not arrived at a certain decision on this subject. But this collision is not the effect of the curiosity of an individual; it is necessarily introduced by the progress of time, and the development of Christian theology.* It surprises and masters the individual, without his being able to guard himself from it. Or, rather, he can do this with slight labor, if he abstain from study and thought; or, if not from these, from freedom of speech and writing. Of

* Not exactly, but by receding from the stupefaction and blind faith of the middle ages.

such there are already enough in our day, and there was no need to make continual additions to their number through the calumination of those who have expressed themselves in the spirit of advanced science.* But there are also a few, who, notwithstanding such attacks, freely declare what can no longer be concealed; and time will show, whether by the one party or the other, the church, mankind and truth are best served.

“The results of the inquiry which we have now brought to a close, have apparently annihilated the greatest and most valuable part of that which the Christian has been wont to believe concerning his Saviour Jesus; have uprooted all the animating motives which he has gathered from his faith, and withered all his consolations. . . .

“There presents itself this problem: to re-establish dogmatically what has been destroyed critically.”

These his ideas, presented to the public, seem to be his honest aim and end.† If the reader expects to find in the annexed work a similar philosophically critical version, he will find disappointment.

Renan, in his history of “*The Life of Jesus*,” looks as little as Strauss upon Jesus as a God or part of a God, but nevertheless renders his work nothing less than a deification, a real apotheosis, of the man Jesus.

In the most selected and beautiful language, every word and every sentence of his hero is commented upon as if of divine origin. And even the description of the man did not satisfy him. The landscape, the hills and the valleys, the rivers and the lakes, in the neighborhood of which Jesus at times sojourned, are called upon to contribute as a high relief for the figure in the picture.

In the reading of it we perceive what, through the beautiful diction of the French language, the pen of a master is able to accomplish. As a piece of unmetrical poetry it gives more than satisfaction. Whether it will satisfy a searcher after sci-

* Or, rather, of returning to common sense in matters of religion, which, in our days, is not lacking in any other branch of human science.

† Those who wish to know more particularly the standing of Schleiermacher and Strauss, are referred to the *Encyclopedia Britannica*.

ence or truth in history, is a different question. By no means will the reader find in the annexed work, particularly in the style of it, anything similar to Renan. He must expect nothing more nor less than a natural and rational conception of an epoch in history of extraordinary results, formed by a combination of the most uncommon circumstances.

But there is a superiority in the present work in several respects. First, we miss in Strauss everything concerning the deeds of the apostles after the resurrection. Certainly in a description of the life of Jesus—as both writers are pleased to entitle their respective works—properly, the apostles should have no place. But, if we take into consideration what an insignificant figure Jesus would have made, after his death, had not the apostles taken the object so energetically in hand, we are in duty bound to confess that, without the labors of the apostles, Jesus of Nazareth would hardly have had any place in history. the Christian religion no existence, and Mr. Strauss no occasion to write the life of Jesus.

Secondly, the standing of Jesus toward his coreligionists the Jews.

Strauss hardly mentions them, only when he is making the proposition to the church to throw—by the means of a new investigation—the character of Jesus as a thaumaturgist on the Jews, on account of their asking for miracles; a proposition which must necessarily fail, because of the copious passages in the New Testament which unmistakably show that the main enmity between Jesus and his coreligionists consisted in the repugnance of the latter to the miracles; and that only the lowest classes of the nation, as occurs even in our own time, wanted to see them or exhibited any faith in them.

The undersigned takes pleasure in noticing in this respect the more elevated views of an impartial historian. On page 236 of *The Life of Jesus*, Renan says :

“It would be departing from correct historic methods to listen too much to our own repugnances; and, in order to evade the objections which might be raised against the character of Jesus, to suppress facts which in the eyes of his contemporaries were of the first order. It would be agreeable to say that these are additions of disciples far inferior to their Master, who, una-

ble to conceive his true grandeur, have sought to elevate him by illusions unworthy of him. But the four narrators of the life of Jesus are unanimous in vaunting his miracles. . . . We will admit, therefore, unhesitatingly, that acts which at the present time would be considered traits of illusion or hallucination, figured largely in the life of Jesus."

Still, this homage, which by the foregoing is paid by Renan to the truth, is entirely destroyed again by other passages, as: "We are permitted to believe that his reputation as a miracle-worker was imposed upon him—that he did nothing to aid it." While he (Renan) knows that Jesus hardly speaks without alluding to his mighty works, the miracles; that he curses Capernaum and other cities because they do not believe in his miracles, and that he (Renan) himself, in the beginning of his work, alludes to them as works which are necessary to success.

In other respects, certainly, M. Renan appears in his work highly prejudiced against the Jews. He always speaks of the few followers of Jesus as the people, and of the Pharisees as an insignificant part of the nation, while in fact the reverse is the case, and he knows it. He never mentions the liberality and hospitality of the Jews—we may correctly say, of the Pharisees, because the great majority of the Jews belonged to that sect; he speaks of it as the liberality of the Orient, while in fact it is the hospitality of the Jews toward teachers and preachers, who from the oldest time did their labor voluntarily, and were voluntarily paid by hospitality. The Jews, for more than a year, fed and clothed Jesus, as well as his disciples; but, as sensible men, they detested his miracles, and very likely considered his disciples, whom he picked from the lowest classes of the people, as helpers in his mighty works. Only when he commenced to take violent and revolutionary measures even in the temple, then they were compelled in the interest of law and order to oppose him.

The annexed work fills the deficiencies of the labors of both mentioned historians. It shows besides, irrefutably, by extracts from the epistles of St. Paul and St. Peter, how these two men laid the foundation for a complete hierarchical government. By pretended visions of Jesus and angels, and by miracles, but particularly by the institution of communism, the new Christian

community was subjected to an unconditional faith and obedience. Belief in miracles ceased to be a subject of free volition. Want of faith in them was a crime to be avenged by the wrath of the Holy Ghost, as Jesus had already pronounced it.

Charity, jurisdiction, education in the schools, uncontrolled administration of the property of the commune, were all under the unlimited power of the apostles.

Punishments for disobedience were privations of sustenance, excommunication, and menaced vengeance of the Holy Ghost. It was, in fact, the foundation for a state of society like that of the middle ages, which became such a condition of barbarity and of moral and spiritual decay.

During nine years after the death of Jesus the apostles preached exclusively to the Jews, as the Master had expressly ordered it. They had not much to say. "Prepare and repent, the kingdom of heaven is near," was about all. But what they lacked in moral verbiage they made up in calumny against the stiff-necked unbelievers, their coreligionists, the Jews. St. Paul did not hesitate to avow, in his epistles, that he did anything to make converts to the new doctrine. He played the Jew amongst Jews and the pagan amongst pagans, and calumny of the unbelievers was the order of the day. And in such a sense, without regard to truth, the gospels have in later times been written. This unjust calumny has hardly ceased yet, and the terrible ordeal through which the Jews have passed in consequence of these calumnies have certainly been described by philanthropic Christians, as for instance by the late Prof. Schleiden, in Jena, in his history entitled *Martyrdom of the Jews*; but they are hardly ever noticed, while misrepresentation of the Jews is continually inculcated in the hearts and the minds of innocent children through catechisms and through passages in the New Testament; and in such a way, cruel hate of the innocent is perpetrated, if not eternized.

It is evident that such a *laissez aller* proceeding through centuries cannot be a true characteristic of the Christian religion, which by its professors is called *par excellence* the religion of love.

The reader of the annexed work will soon comprehend the soundness of the views of its writer, and at the same time he

will observe that his conceptions are substantiated by passages from the gospels. He will be aware how the author honestly endeavors to reduce records, dictated by passion and pseudo-zeal, to their true value, and in this manner tries to make the way plain for a true brotherly love in the near future, even amongst professors of different creeds.

For promoting this last object I believe a few lines from a Christian philanthropist would not be unfavorably received. In the admirable essay of Lord Amberly, entitled *The Relation of the Jews to Jesus*, he says:

“Victorious over Jesus Christ at the moment, the Jewish nation have, from an early period in Christian history, been subject in their turn to his disciples. Their polity—crushed under the iron heel of Vespasian, scattered to the winds by Hadrian—vanished from existence not long after it had successfully put down the founder of the new faith. Their religion, tolerated by the heathen Romans only under humiliating and galling conditions, persecuted almost to death by the Christians, suffered, until modern times, an oppression so terrible and so cruel, that but for the deep and unshakable attachment of its adherents, it would never have survived its perils. Hence the course of events has been such that this unhappy nation has never until quite recently enjoyed the freedom necessary to present their case in the matter of Jesus the son of Joseph; while the gradual decay of the rancor formerly felt against them, at the same time it gives them liberty, renders it less important for them to come forward *in what would still be an unpopular cause*. Thus it happens, that one side only in controversy, that of the Christians, has been adequately heard. They certainly have not shrunk from the presentation of their views. Every epithet that scorn, hatred or indignation could suggest, has been heaped upon the generation of Jews who were the immediate instigators of the execution of Jesus, while all the subsequent miseries of their race has been regarded—by the party which delighted to inflict them—as exhibitions of the divine vengeance against that one criminal act. Nor have even freethinkers shrunk from condemning the Jews as guilty of gross and unpardonable persecution, and that toward one who, if they do not think him God, nevertheless appears to

them singularly free from blame. On the one side, according to the prevailing conception, stands the innocent victim; on the other the bloodthirsty Jewish people. All good is with the one; all evil is with the other. It is supposed that only their hardheartedness, their aversion to the pure doctrine of the Redeemer, their determination to shut their eyes to the light and their ears to the words of truth, could have led them to the commission of so great a crime.

“Whether or not this theory be true, it at least suffers from the vice of having been adopted without due examination. An opinion can rest on no solid basis unless its opposite has been duly supported by competent defenders. Now, in the present instance, this has not happened. Owing to the causes mentioned above, the Christian view has been practically uncontested, and writer after writer has taken it up and repeated it in the unreflecting way in which we all of us repeat assertions about which there is no dispute. Yet, a very little consideration will show that so simple an explanation of the transaction has at least no *à priori* probability in its favor. That a whole nation should be completely in the wrong, and a few individuals only in the right, is a supposition which can be accepted only on the most convincing evidence. And, in order even to justify our entertaining it for a moment, we must be in possession of a report of the circumstances of the case from the advocates of the nation, as well as from the advocates of the individuals who suffered by its action. A one-sided statement from the partisans of a convicted person can never be sufficient to enable us to pronounce a conclusive verdict against his judges. The most ordinary rule of fairness prohibits this. Yet this it is that is commonly done.

“No account whatever of the trial of Jesus has reached us from the side of the prosecution. Josephus, who might have enlightened us, is silent. On the other hand, the side of the defense has furnished us with its own version of what passed, and from the imperfect materials thus supplied we must endeavor to discriminate between the two as best we can.”

Lord Amberly then goes on investigating and criticising Jesus according to the records in the New Testament, and at the end of his essay arrives at the conclusion of a full justifi-

cation of the Jews in their proceedings toward Jesus, particularly on account of his seditious and revolutionary movements against constituted authority, thereby exposing the whole of the Jewish nation to the danger of being massacred and exterminated by the cruel Romans. As the high priest very judiciously observed: "Let one man, on account of his audacious proceedings, rather die, than that a whole nation should perish."

The undersigned may be a little too sanguine in his estimation of the progress of enlightened sentiments, and the side of the Jews in the case at issue, in the words of Lord Amberly, may still be an unpopular one. But in one respect he believes himself not wrong in his calculations, to wit: In the estimation of the character of the people for which the labor of the translation of the present work has been undertaken. The love of fair play is a prominent property in the character of the Anglo-Saxon on this side as well as on the other side of the Atlantic; and that it is, which chiefly animated him to risk time and labor in translating the work by Dr. Rabbinowicz, in which the character of both the parties seems to be fully represented, and everything substantiated by the records in the New Testament, and in this manner their case left to the impartial judgment of the unbiased reader.

TRANSLATOR.

INTRODUCTION.

The most celebrated savants in Germany, France and England have written excellent works about the life of Jesus, about his doctrines, about the apostles, and about the first Christians. They have searched into these subjects, and have studied them under all their aspects. It may, therefore, appear bold on my part, or at least superfluous, to present to the public a new work upon a subject which might be considered exhausted. Nevertheless, those who would confer upon me the honor to read my work will readily perceive that my way to look upon this subject differs considerably from that of my predecessors. It appeared to me, therefore, nothing but proper to submit to the public views which are novel about this ancient question, and to spread them before the people, in order to leave them to their impartial judgment. I shall feel happy if I should have succeeded to contribute, according to my feeble abilities, to elucidate certain questions which science has not as yet definitely solved.

Before everything, I declare that I have not been biased by any party feeling ; that I have not at all had the intention to lower any doctrine or creed, nor to exalt any system. I study such questions from a purely scientific point of view. Indeed, in the nineteenth century, and, above everything, in France, where liberty of conscience has been proclaimed for the first time through the men of the glorious Revolution ; where that liberty, since almost a century, has been so efficaciously protected, as much by the laws under which the country is governed, as well as by the statesmen who administer these laws ; where, finally, that liberty has entered into the manners and morals, and taken profound root in all classes of society ; in that France, I say, and in the nineteenth century, the old questions, if they divide still the minds, cannot, in discussing

them again, be dealt with in any other interest than in that of science and impartiality.

Any writer who should forget himself and misunderstand his epoch so far as to mix other interests than those of science into these grave discussions would hardly have any chance of success. The public would not accept ideas which are an anachronism in our century. Everybody would condemn him for having profaned questions of such high importance by mixing them with any other considerations than those of impartial science.

I have just been remarking that my way to look upon these subjects differs considerably from that of my predecessors. I should commit useless repetitions, and should lengthen this introduction too much, indeed, if I would start again anew upon all the new apprehensions which I am going to present in this work. I shall, nevertheless, mention here some of them.

None of the modern savants who have written on these subjects—none of those who have spoken of the doctrines and the morals of Jesus and the apostles—have taken any account of those of their contemporaries. To appreciate the doctrines of Jesus at their exact value, they ought to be compared with those of his compatriots. There are, therefore, two terms to ponder upon, but these two terms have not been treated in the same manner. Jesus and the apostles are judged by modern savants according to the advanced knowledge of our epoch, whilst the Pharisees are still appreciated after the prejudices of the Middle Ages. M. Renan, in his *Life of Jesus*, reports, it is true, the doctrine of the Pharisee Hillel, who had lived before Jesus, after whom the doctrine of loving one's neighbor is the base of Judaism. He reports also sayings of other rabbis, predecessors of Jesus, which he considers not inferior to those of Christ. Notwithstanding, in many places M. Renan treats the Pharisees very badly.

M. Peyrat, in a work upon the same subject, judges Jesus not after the traditional ideas. He says the object of Jesus was "a political movement against foreigners; a social revolution, whose principle was war against the rich, and communion of possessions, which should, on the one side, provoke the resistance of the rich, and on the other, frighten the

“population exposed to the oppression of the Romans” (p. 169). He says, even, that “the sadness places Jesus, the reformer, below a great number of martyrs, who have suffered boiling water, melted lead, and have exclaimed, instead of a long cry of distress, continual transports of joy. What a difference between Jesus and St. Etienne! Jesus, in highest agony, cries: ‘My God, my God, why hast thou forsaken me?’ St. Etienne, raptured with cheerfulness, cries: ‘I see heaven open’” (p. 347).

As to the Jews, he treats them according to the tradition of the middle ages. He tries to explain the history of the miracles—in which he does not believe—because of the superstitions of a people whose credulity was proverbial. *Credat Judæus apella*, has Horace said, lib. 1, sat. 5 (Peyrat. p. 341.) If we should listen to the Romans, we had to believe that the Jews worshiped an ass in the temple of Jerusalem, as Tacitus relates. The Romans, who consulted sacred poultry, the augurs, and the hearts of sacrificed animals, have surely no right to speak of Jewish superstitions. Others admit that Jesus was compelled to take recourse to miracles, in order to make his high moral principles acceptable to the credulous and superstitious Jews, who were not capable to comprehend them. But Isaiah and the other biblical prophets have been very well understood by the Jews, and these great men have never considered a miracle necessary for confirming the truth of moral principle. At the same time, at the time of Jesus, the Jews were much more qualified for comprehending great moral principles than at the time of Isaiah. Because, at that epoch, they had much more aversion than then against paganism and against all the superstitions allied to it; they were besides in constant communication with all the nations of the then-known world, which naturally contributed much to elevate the standard of their civilization, and finally from seven to eight hundred centuries farther advanced than their ancestors, contemporaries of Isaiah.

M. Peyrat says besides: “The rabbinical teaching was harsh, pedantic, and, so to say, without heart. Jesus understands the morals differently; that is an act of justice to say so which always has to be made, even against an enemy”

(p. 161). About this parallel between the rabbinical teaching and that of Jesus, I may refer to the second part of the present work. In the meantime, I shall cite two passages, of which one of them is of considerable authority in the church, coming from an apostolic father, from St. Hermas, disciple of St. Paul (see Romans, chapter xvi, 14), who was able to learn the doctrines of this apostle to the gentiles, through the living voice, and who, therefore, consequently, better than we, should have known the principles of Jesus and his apostles, who were his contemporaries. The other passage is to be found in the "*Treatise Abbot*," which incloses the most celebrated sentences of the Pharisees. Here is what we read in St. Hermas. An angel came to him, under the guise of a pastor, to instruct him. Once the angel left him, in order to arrange some other business. As St. Hermas was afraid to remain alone, the angel recommended him, during his absence, to twelve very beautiful virgins.

"They (the virgins) said unto me : 'The pastor will not come back here to-day.' 'What shall I do, then?' I answered them. And they said unto me : 'Wait for him until to-night ; perhaps he might come, so that thou mayest converse with him, if thou stayest with us till he comes.' 'I shall wait, then, till evening,' I answered ; 'and if he does not come, I shall return to my house, and shall call again to-morrow.' They said to me : 'To us thou hast been confided, and we shall by no means let thee go.' And having asked them where I should be lodged, they answered : 'Thou wilt sleep with us like a brother, and not like a husband. We shall consider thee a brother, and we are prepared to pass the night with thee, because we love thee much.' But I blushed for resting thus with them. Then she, who was the most charming of all of them, embraced me and commenced to kiss me. The others having seen that she had embraced me, commenced also to kiss me like a brother, promenading and playing with me. Some of them singing psalms, others formed a dancing-party. As to me, I promenaded with them silently, and I was happy to a degree that my happiness seemed to have me made young again. When the day commenced to disappear, I wanted to retire to my house ; but

“ they kept me back, and would by no means permit me to go away. I rested *that night, then, with them*. Then they spread their robes upon the ground (tissues of flax), and placed me in the midst of themselves. They began then to pray, and did nothing else. They were raptured to see me pray, and I remained with them till the rising of the sun. After we had worshiped the Lord, the pastor arrived, and asked them whether they had done me any harm ; but I said unto him : ‘ I have had much pleasure in having remained with them.’ Then he asked me : ‘ Wilt thou now listen to my teachings ? The virgins are the different gifts of the Holy Ghost, and nobody could enter into the kingdom of heaven if he should not have before been clothed with their robes. . . . Here are the names of the principal virgins : The first is called Faith ; the second, Abstinence ; the third, Power ; the fourth, Patience. As to the rest, who are inferior to the first, here are their names : Simplicity, Innocence, Chastity, Gayety, Truth, Intelligence, Concord, Charity.” (The Pastor d’Hermas, tom. 3, parable 9.) Thus the virgin which represents Faith is the most charming, whilst she who represents Charity is the less beautiful of all of them. St. Hermas continues : “ Here are the names of the women dressed in black robes ; there are among these also four principals : the first one is called Perfidy ; the second, Intemperance ; the third, Incredulity ; the fourth, Voluptuousness. As to the others, they are called Sadness, Maliciousness, Pleasure, Anger, Falsehood, Folly, Vanity, Hate. Thus the incredulous women are the worst. Anger is less bad, and Hate still less. There are twelve classes of individuals represented by twelve different mountains. The first mountain represents the apostates ; there is no repentance for them, they are devoted to destruction. . . . The third mountain represents those who have believed, but who are rich or engaged in much business ; and because business prevents them to ally themselves to pious people, therefore they go astray into profane occupations ; the rich ones will not associate with pious men—afraid that these ask them for alms—and that is the reason that it is so hard for them to enter into the kingdom of heaven. . . . The fourth mountain rep-

“resents those who believe, but whose faith is tottering. The
 “fifth mountain represents those who believe, but who submit
 “themselves difficultly. . . . They want to pass as the
 “teachers of others. . . . The sixth mountain represents
 “those who conserve remembrance of injuries, and practice
 “hate and secret enmity among themselves. They are admit-
 “ted to repentance. . . . The ninth mountain represents
 “the ministers who acquit themselves badly of their charge,
 “robbing widows and orphans, and appropriating to themselves
 “the alms which they receive for distributing among the
 “needy. If they change and acquit themselves worthier of
 “their ministry, they could obtain mercy.” The gradation of
 virtues and vices is thus seen according to the holy apostolic
 father St. Hermas, disciple and intimate friend of St. Paul.
 The incredulous are the greatest of sinners, they are monsters ;
 after them come those who are rich ; while the ministers, who
 rob widows and orphans, and who appropriate to themselves
 the alms which are confided to them to be distributed among
 the poor, have only to promise not to do it any more, in order
 to obtain mercy!

Let us see now the gradation of vices and virtues according
 to the Pharisees. “Rabbi Johannan, son of Zakkai, questioned
 “his five pupils, Pharisees like himself, Which is the surest
 “road in order to obtain the most complete felicity in this
 “world and in the next? One of his pupils answered, To
 “cultivate a good heart. He questioned again—Which is the
 “most dangerous road which could be taken? The same pupil
 “replied, That is malignity of the heart. And the master
 “approved the answers” (*Treatise Abbot*, chap. 11). The
 Pharisees, Rabbi Johannan and his pupils, are not those whom
 M. Peyrat can accuse of having adopted a hard and heartless
 teaching.

Lessing has published “*Fragmente des Wolfenbüttelschen Un-
 “genannten*” (Fragments of an Anonym of Wolfenbüttel), the
 fourth edition of which has been published at Berlin, 1835,
 who discourses upon Jesus and the apostles, and other biblical
 subjects. He admits—

(a.) That Jesus had no other object in view than to be
 proclaimed *King of the Jews*; that all his sermons and miracles

had no other aim than to be himself accepted as the Messiah, as predicted by the prophets; that is to say, to mount the throne of David in Jerusalem, after having shaken off the yoke of the Romans; because he attached to the words *Messiah* and *kingdom of heaven* or *kingdom of God* exactly the same sense as the Pharisees. John the Baptist and Jesus had agreed, or had an understanding, according to that author.

(b.) That Jesus had for that reason forbidden the apostles to preach to the gentiles; that the passage, "Go and instruct "all the nations, *baptizing them in the name of the Father, the Son and the Holy Ghost*" (Matt. xxviii, 19), and other analogical ones, are interpolated.

(c.) That Jesus never intended to introduce new dogmas nor new moral principles; that he even insisted upon the observance of Jewish ceremonial law. He intended by no means, after that author, to be the reformer of Judaism. The expression *Son of God* means simply *loved by God*; *Holy Ghost* means *virtuous dispositions of the soul*, or the gift of prophecy, or God himself. The expression, *Me and my Father are only one*, means, I love my father and my father loves me.

(d.) That Jesus never wanted to die, and that he never predicted his resurrection. The passages which contain this prediction are intercalated; because Jesus believed, like the Pharisees, that the Messiah should not suffer, but conquer the oppressors of Israel and mount the throne of David at Jerusalem.

(e.) That there were nevertheless some mystics among the Jews, who admitted a system, according to which the Messiah had at first to suffer, but later, at his second appearance, deliver finally the Jews of their oppressors. Jesus was dead, and, in their great consternation and stupefaction, they had recourse to the second system. According to the German author, they carried away the corpse of Jesus for concealing it, in order to proclaim fifty days after his death that he was resuscitated, and that he was going to make his second appearance upon the clouds of heaven in order to mount the throne of Jerusalem. They then arranged the history after their new system, effacing as much as possible all that might prove the primitive system of Jesus and interpolating new passages.

(f.) That it was finally communism, inaugurated by Jesus and continued by the apostles, which conferred to them considerable power over the faithful, and which contributed, to an extraordinary degree, to the propagation of Christianity. To which has to be added, always after the German author, the feebleness of the Jewish authorities under the Roman government, and the bad faith of that government, which always aspired to weaken the national authorities and to incite divisions among the people, in order to govern it easier, in such a way that the apostles did not run any risk from the part of the Jews, and that they could boldly act as they pleased.

From the foregoing we can see that the anonymous author, of whose writings Lessing has published fragments, instead of adopting the traditional ideas, has, on the contrary, traced out a new road in the view which he entertains about Jesus and the apostles. He is a free-thinker of an extreme boldness in respect to the founders of Christianity. Strange enough, he is less bold and almost timid in respect to the Jews. It seems rational to admit—and indeed the savants admit it generally—that the religious ideas, like those of sciences and arts, are always progressing.

The author of *The Religious* has demonstrated, in his remarkable work, the religious progress, even in orthodox Catholicism, in respect to the prohibition of eating blood, the fast, interest in the creed of the material fire of hell, etc. (*La Religieuse, par l'Abbé I., p. 223.*)

That the gentiles, consequently, at the epoch of Moses, and even of Isaiah, were much less apt to admit monotheism than in the first centuries of Christianity, after Greek and Roman civilization had made so much progress, and after the Pagan philosophers had combated so many superstitions. It was, therefore, the progress of civilization, and the preparation effected by the Pagan philosophers, which had made possible the propagation of Christianity. In order to conclude logically, we ought to admit, also, that if the ancient Hebrews have alone professed monotheism, that this should be considered a more elevated degree of civilization, and the possession of more advanced religious ideas than those of the gentiles, which has rendered them apt to adopt that religion. Lessing has nevertheless a different opinion. He says, on the contrary:

“ As God neither could, nor would, reveal himself to every single individual, he chose a single people, the most savage, the most vulgar, in order to have it commence its religious study *ab ovo* (from the egg). That was the people of Israel, of which we do not even know its worship during its sojourn in Egypt. Because, as contemplated slaves, they had not the right to take part in the worship of their masters, the Egyptians, and the God of Abraham was forgotten. It is possible that the Egyptians pretended that to worship at all was the privilege of free men, and that the slaves must be atheists. They acquired hereby a kind of right to tyrannize people abandoned by God. The Christians acted in the same manner with their slaves (negroes) in our time ” (*loco citato*, p. 436).

He pretends, then, that the Hebrews had forgotten the God of Abraham. Nevertheless, when God sent Moses for the first time to the Israelites in Egypt, he said to him : “ Go, convoke the elders of Israel, and say unto them, The God of your fathers, Abraham, Isaac and Jacob, will deliver you . . . and they will believe thee, and they will go with thee to Pharaoh ” (Exodus, III, 16-18). They had then not forgotten the God of their fathers. Lessing does not know which worship they practiced during their sojourn in Egypt. I can tell him. They had the monotheism of Abraham. They had even more than that ; they had even prophets who maintained firmly the banner of Jehovah, the same as later at Jerusalem. And these prophets had struggled, as their successors in Palestine, against the invasion of pagan superstitions from which the mass of the people could not withdraw themselves (Ezekiel, xx, 5-10).

It is not correct that the Israelites had been slaves in Egypt. The Bible says, it is true, that they were *Abadim*, but that is to say that they had been treated like a conquered people, and that they had to pay tribute to the dominating nation.

In the following lines I shall prove my statements :

Esdras, after the return from the exile of Babylon, and after the construction of the second temple, says in his prayer, “ *We are Abadim* ” (Esdras, ix, 9) ; that is to say, subjected to the king of Persia. Nehemias said, at the same epoch, after the return of the Jews to Palestine, “ *We are still at present Abad-*

im, and the land (Palestine) which thou (God) hast given to our fathers, we are still therein Abadim" (Nehemiah, ix, 36). That is to say, subjected to the king of Persia; only the subjection to the king of Persia consisted in paying tribute and occasionally to furnish a military contingent, whilst in Egypt the impost consisted in furnishing laborers for building *Pithom* and *Raamses*. The Jews were, besides, oppressed by unjust laws, but they were no slaves. We have never heard of it that the Americans had condemned all the male infants of the negroes to be drowned. Such an act would have been (if it might be permitted to use a vulgar expression) like throwing the money out of the window. When Pharaoh did, then, do such a thing against the Israelites, it shows plainly that they were not his property, but his enemies, whom he had to weaken or exterminate in order to prevent a revolution. Moses and Aaron came and went freely; all the elders of Israel assembled undisturbed for receiving the message of Moses, which had no other object but to enfranchise, by all possible means, the entire nation, and to make them go out of the country. Could anything like it be done with slaves? A long time before Moses, a great army of the tribe of Ephraim was freely going out from Egypt with the intention to make war upon the Philistines of the city of Gath (1 Chron., vii, 21). Others of the same tribe built considerable cities, of which they were masters (1 Chron., vii, 24). *Mared*, of the tribe of Judah, married the daughter of Pharaoh (1 Chron., iv, 18). *Yabetz*, of the same tribe, prayed to the God of Israel for the aggrandizement of his domain, and God granted his prayer (1 Chron., iv, 10). He knew then the God of Israel, and possessed a great domain. Those of the tribe of Benjamin made war upon the Philistines of the city of Gath, and vanquished them (1 Chron., viii, 14). Up to the time of the departure from Egypt, the Hebrews occupied the land of Goshen, the most fertile part of Egypt (Genesis, xlviii, 6). The whole of the people continued to live under the patriarchal system, and kept herds of cattle and sheep (Exodus, ix, 4, and x, 26); above all, the tribes of Reuben and Gad (Numbers, xxxiii, 1). Here we have a sufficiently great number of proofs which are clearly demonstrating that the Jews had been no slaves in Egypt. Finally,

if the negroes should go out of America and should be abandoned to themselves, they would probably believe they could do nothing better than to fall upon some country inhabited by white people, massacre and pillage them. The Jews departed from Egypt, proclaimed the decalogue, the laws of Moses, and made the Pentateuch, which is still, in our own time, the glory of the human race.

Finally M. Havet, continually defending the Jews against the reproaches of M. Rénan, says in the *Revue des Deux Mondes* (August 1st, 1863): "Jesus has for the first time pronounced the sublime words, 'You shall not worship any more upon this mountain, neither at Jerusalem.' Greek spirit, to the length and depth of which Judaism has never attained." Notwithstanding, Jesus himself made to Judaism the contrary reproach, saying: "Woe unto you, Scribes and Pharisees; for ye compass sea and land to make one proselyte" (Matt., xxiii, 15). He gives hereby the most formal lie to all the ancient and modern savants, who pretend that the Pharisees wanted monotheism for themselves only, and that its propagation was the new idea introduced by the founders of Christianity. He himself declines that honor made to him gratuitously. I confess, between Jesus Christ and M. Havet the choice is not of any difficulty; I rather prefer Jesus Christ, who ought to be more competent on this subject.

According to our remarks just now made, there has hardly anybody yet judged the Jews without a prejudice of some kind. All the authors are more or less under the influence of the tradition of the middle ages. Some of them consider it necessary to degrade the Jews, in order to be pardoned for their boldness against the authorities of the church. The motives are therefore sufficient for taking up again these important questions from an historical point of view, and to study on one side the deeds and movements of Jesus and of the apostles, and those of their adversaries on the other side, and constantly compare the ideas and the doctrines of these two parties, and examine then the result of the comparison of the respective characters without party bias, and from a point of view purely scientific.

I must say beforehand that, as to the question of miracles,

I have left that question entirely aside. I leave that matter to persons more competent than myself concerning it. As for myself, it has no importance whatever. Those who believe in miracles will very likely not read me; while those who do not believe in them consider the question as solved already. Maimonides, the greatest authority of the synagogue, who has flourished in the twelfth century, says, besides, that we have to follow the doctrines of Moses for the reason that they are conforming to reason, and not because they are confirmed by miracles. We shall then in the New Testament examine the principles exclusively, and leave the miracles aside.

M. Peyrat, in his excellent work, cites several passages of the most celebrated fathers of the church who did not believe in many of the miracles of the New Testament, and which they explain in an allegorical sense. He cites St. Paul, St. Ambrose (in *Psal.* cxviii, 18, No. 36), St. Jerome (in *Epist. ad Galat.*, c. iv., t. 4), who explain the whole of the scriptures through allegory; St. Augustin, who had undertaken a work entitled *Genesis of the Letter*, in order to explain the scriptures according to literal sense; but he was obliged to abandon his project, succumbing, as he says himself, under the weight of literal explication, and he confessed that he had recourse to the allegory, not having been able to disperse the obscurity of the letter. (*De Genes. ad Litt.*, lib. viii, chap. 2.) “*Nothing is more “miserable,”*” says he, “*than the subjection of a soul which takes “the signs for so many real things, and who cannot elevate the “eyes of reason above sensible objects to inform himself of the “eternal light.”*” (*De Doct. Christ.*, lib. iii., chap. 5.) De Lacy, in his bible (fourth volume, Dissertations, p. 343), cites Father Cassien, who admits four different senses in the Scriptures, to wit:

(a.) *Literal sense*—for instance, Jerusalem is the capital of Judea.

(b.) *Allegorical sense*—in that sense, Jerusalem is the church of Jesus.

(c.) *Tropological sense*—Jerusalem signifies the human soul.

(d.) *Anagogical sense*, which, elevating itself above allegorical sense, penetrates up to the most sublime and the most high

mysteries of the heavens. In that sense Jerusalem signifies the church of heaven and celestial Jerusalem.

These four different senses correspond with the four senses of the Cabalists of the Middle Ages. The literal sense is the *Peshat* of the Cabalists; the allegorical sense is their *Remez*; the tropological sense is their *Derush*, and the anagogical sense is their *Sod*.

M. Peyrat cites also Origen, who says: "There are three different senses in the scriptures—the literal, the moral and the mystic. The literal is for the edification of the simple ones, which does not prevent that the letter has been the cause of an infinity of errors, often falsehoods, contradictions, impossibilities. The mystic is necessary to cover the truth of the scripture and make it worthy of God. We must abandon the letter all the time as soon as it is false, useless, and unworthy of God" (*Origene, de Princip., lib. 4, chap. 2*. See also *contra Celse*, vol. VII, *homel. 2*, about the Exodus; vol. VII, *homel. 7*, about the Leviticus). Origen says, also: "The evangelists have related that which had passed at a certain time and at a certain place, as if that had not passed at any other one; which was said in a manner that appeared as altering it. Their object was to say the truth spiritually and corporeally; that is to say, according to the mystical and to the literal sense; and if the one and the other were not possible, to prefer the spiritual to the corporeal, by conserving often—let us say it frankly and without evasion—the spiritual truth through a corporeal lie" (*In Joh.*, p. 153, B, edit. Huet). Theodoret, in his questions about Genesis (n. IX, col. 2, p. 12), says: "We must not always take the scriptures literally—*Eo quod ipsa littera divinæ scripture interdum falsum dicat*—because the letter of the holy scripture says often a lie" (*lib. 1*).

That is an excellent means to explain the scriptures and to answer all the questions of one's adversaries. Unhappily, Origen himself says: "If one interrogates which is the mystical sense, or which mysterious idea has the Holy Ghost intended to represent in these passages of the scriptures, how answer, if not through the confession of one's impotency, at least, if having not the spirit of caprice and being spoiled by arrogance?" (*Origene, de Princip., lib. 4, chap. 2*). The alle-

gorical method explains well all the miracles. A man had an unclean spirit, being furious, breaking his chains, naked, is miraculously healed by Jesus, who drives out the devils and makes them enter into two thousand swine (Mark, v., 1-20). This miracle is an allegory, according to Origene and St. Hilaire. The man possessed is the human species, after St. Augustin. He is so furious, says St. Ambroise, that he broke the chains of reason. He was naked because he lost the covering of virtue. He inhabited the sepulcher, where the spirit does not inhabit. The swine are the heretics, the only refuge for the devils (Peyrat, p. 197). A paralytic is carried by four men to Jesus, who heals him (Mark, II, 3-12). The paralytic is the human species ; the four carriers are the four evangelists who led the world to Jesus (Peyrat, p. 199).

I do not know how M. Peyrat explains the same passage in Luke (v., 18), which does not speak of four carriers.

A man born blind comes to Jesus, who makes a plaster composed of earth and saliva for an ointment for the eyes of the blind man (John, ix, 1-7). According to Origen, the blind man is again the human species. The plaster is a mystical salve applied on the eyes of reason, the earth is the letter of the scripture, the saliva is the water of the spirit, the dirt represents the perfect doctrine, unknown before Jesus (Peyrat, p. 206). For all the analogous allegories I refer, like M. Peyrat, to the treatise of the literal and of the mystical sense of the holy scriptures, according to the doctrine of the fathers, by Leonard, 1727.

The birth of Jesus has no more importance to me than the miracles. St. Luke says : " He was, as was supposed, the son of Joseph " (Luke, III, 23). Celse, in his work against Christianity, is not afraid to mention a report after which he should have been the son of a Roman soldier called Panter (Origen *contra* Celse). Celse, the pagan philosopher, believed he had found in this report a terrible argument against Jesus. The Pharisees attached no importance whatever to it. They knew that Esau was the son of Isaac, and that Abram was the son of Therali. There is no religious book in existence, as far as I know, which establishes the equality of man and rejects all

other distinctions but those of personal merit and intellectual faculties, in terms so clear and energetic as the Talmud, which says : "A sage and learned bastard is superior to a high priest who is ignorant" (*Treatise Horjoth*). This was the acknowledged principle of the Pharisees.

I will not omit to remark here, that in this publication, which I have divided into three parts, I have only explained the parts of Jesus and of the apostles, the motive of their actions, and the means which they employed in order to succeed. It remains yet to expose the principles which have been developed from this drama in which the apostles have played such a considerable part, and which have served as elements for Christianity, so distinct from the primitive religion, Judaism. It remains to define the characteristics which define it from Judaism, to explain how they have arrived at the divinity of Jesus, and to the other dogmas ; finally, to study the causes of its marvelous propagation, and the brilliant destiny which was reserved for it, to change the almost entire aspect of the whole of the known world.

That will be the subject of the fourth part of my work, which I entitle *Origin of Christianity*, and which I will publish when time and circumstances will permit it. I am obliged to give a new title to that part, because it will constitute a separate work, which will be divided into three parts, to wit :

(a.) The theories of the apostles and of the first Christians, above all, those of St. Paul.

(b.) The biblical passages invoked by the apostles.

(c.) Finally, the comparison of Christianity with the Judaism of the Pharisees ; the christian morality with that of the Jews, and above all, the passages of morals to be found in the New Testament with those of the biblical and talmudical books. Such a comparison is, I believe, the best means to understand well the apostles and the fathers of the church. M. Renan has already said, in his *Life of Jesus*, these excellent words : " History is full of synchronisms, working in a manner that, without any communication among them, the most remote contemporary fractions of the human race arrive, at the same time, at exactly identical ideas. At the thirteenth century " the Latins, the Greeks, the Syrians, the Jews, the Mussul-

“mans, had the same scholastics. In the fourteenth century
“all the world was adopting the taste for mystical allegory, in
“Italy, in Persia and in India. In the sixteenth century the
“same method is developed in Italy, upon Mount Athos, at
“the court of the great Moguls, without that St. Thomas,
“the rabbis of Narbonne, etc., should have known one another.
“It will be said that great moral influences run through the
“world, in the manner of epidemics, without regard to frontier
“or race. The commerce of ideas is not solely accomplished
“by books, but also through secret canals, and through that
“kind of sympathy which exists between the divers portions
“of the human race.” (*Life of Jesus*, p. 454.)

F. Nork has published a work entitled *Rabbinische Duellen und Parallelen zu neutestamentlichen Schriftstellern*. But there is room for resuming that question, which is of such high importance.

Finally, instead of indicating the cited passages by ciphers at the base of the page, as it is generally done, I have preferred to transcribe them entirely, and on account of several reasons. First, the reader will, in general, not take the trouble to verify the citations at their source, and he likes, nevertheless, to know exactly the expression of the authors cited. Lastly, in ciphers errors may slip in, and the author may be suspected of having passages arranged or invented. I believe, therefore, that the reader will approve of my proceeding in this respect, which adds to the power of the citation, and at the same time offers more convenience to the reader.

PART I.

§ 1.

What is the end which Jesus was going to attain by his teachings and his actions? If he had come in order to die and to fulfill the predictions of the prophets, what is it that he would have been doing, if, what he uninterruptedly had been insisting upon, the Jews would have accepted him as the Messiah? Would he all alone have fastened himself on the cross in order to expiate the sins of mankind? The Roman soldiers would then have had no kind of claim upon him. Would he have recommended them to divide his garments among them, "casting lots, that it might be fulfilled which was spoken by "the prophet"? (Matthew, xxvii, 35); as told by John, that, without being thirsty, he says that all things were now accomplished, "that the scripture might be fulfilled which said, I "thirst"? (John, xix, 28). Or, would Pilate have been honored with completing all alone that which should have remained incomplete in the divine mission of Jesus? Would he have crucified him in spite of the Jews, in order to accomplish the prophecies? It is well known that the prophecy of *Isaias* (chap. liii) which speaks, it is said, of the passion of Jesus, is by many savants interpreted as relating to the whole nation of Israel. Should Pilate, with whom Hebrew was not a forte, not have adopted this interpretation and have inflicted terrible sufferings upon all the Jews, with Jesus included, whom they would have accepted as their Messiah?

So much is certain: if the Jews had accepted Jesus as the Messiah, which he was striving to obtain, the issue would have been very different from that which actually took place. By no means was it a condemnation to death which Jesus intended and which he expected. We ought then to inquire what Jesus

expected to obtain, in case the Jews would have conformed to his words, and would have accepted him as the Messiah?

The evangelists and the apostles have undertaken, without any doubt, to diffuse the doctrines of their Master; but there are weighty reasons which oblige us to separate completely that which the apostles teach in their books, from that which Jesus himself has really pronounced and taught. Because the apostles have been masters also. They taught their proper ideas, and in their writings they not always maintained that which Jesus himself said and pronounced and taught. The four evangelists are the only ones who present themselves as simple historians. They are, therefore, those who give us information about the words and the actions of Jesus. Since there are four of them, who, as to the foundation of the teachings of the Master, agree in the main part, it is evident that they could neither have omitted nor forgotten anything essential of those teachings. It remains, therefore, solely in the four evangelists, where we have to look for the designs of Jesus, and we must not mix with it that which the apostles have said or done, because the latter do not present themselves as historians, but as masters.

§ 2.

All the words of Jesus contained in the four evangelists may be condensed into the phrase, "Amend, and have faith in evangelism" (Mark, i, 15); or, "Amend, because the kingdom of heaven is at hand" (Matt., iv, 17). He said to the apostles, "Preach, saying, the kingdom of heaven is at hand" (Matt., x, 7). "Jesus went from town to town and village to village, preaching and shewing the glad tidings of the kingdom of God" (Luke, viii, 1). "I must preach the kingdom of God to other cities also, for therefore I am sent" (Luke, iv, 43). John the Baptist, the forerunner of Jesus, said likewise: "Repent, for the kingdom of heaven is at hand" (Matt., iii, 2). "He sent them to preach the kingdom of God" (Luke, ix, 2). The expression, "the kingdom of heaven," in the mouth of Jesus, is to say, without any doubt, that which the Jews have always understood by these words, the arrival of the Messiah or of the king. He wanted the Jews to be prepared for the arrival of the Messiah by godliness and repentance, leaving off sin

and doing good works. Such was, indeed, the ancient custom with this religious people, as besides with all nations, to prepare by repentance and good deeds for memorable events, because they always ascribed their national calamities to sins committed by them. When, then, the Jews, miserable as they were under Roman dominion, wanted to become independent through the Messiah, they had before everything to amend and prepare for it, by repentance and good works, exactly as they had done when they had been oppressed by the Egyptians, the Philistines, Assyrians, the Babylonians, and their other enemies. All the harangues of Jesus may be then confined to these two things, to wit, the kingdom of heaven which he announces, and repentance in order to prepare for it.

§ 3.

He proposes nothing but moral principles, and *teaches neither a new dogma nor any mystery.*

I shall treat this more fully in the fourth part, entitled *Origin of Christianity.*

The mysteries are the parables which he always explains to the disciples in parables (Mark, iv, 11, 34 ; Luke, viii, 40.)

A man who burns in the flames of hell says : “ I pray thee, “ father Abraham, send Lazarus to the house of my father, “ because I have five brothers, to advise them lest they also “ come into this place of torment.” Abraham answered him : “ They have Moses and the prophets ; let them hear them ” (Luke, xvi, 27–29). A doctor of the law asked Jesus : “ Good “ Master, what good thing shall I do that I may have eternal “ life ? ” And he said unto him : “ Why callest thou me good ? “ There is none good but one—that is God ; but if thou wilt “ enter into life, keep the commandments ” (Matt., xix, 16–19 ; Mark, x, 17–19 ; Luke, xxviii, 18–20). Another put the same question, in order to try him : “ What is it that has been writ- “ ten in the law ? ” The Jewish doctor replied : “ Thou shalt “ love the Lord thy God with all thy heart, and thy neighbor “ like thyself.” And Jesus said to him : “ Thou hast answered “ right ; this do, and thou shalt live ” (Luke, x, 25–28).

The passages of all the other evangelists prove that Jesus intended nothing but to recall the Biblical commandments, and that he cited the

passage of Moses, "Thou shalt love thy neighbor like thyself," without any change therein. If St. John, then, speaks of a new commandment, evidently he intends to say, after the recommendation of Jesus, that his disciples should have more love for their coreligionists than for strangers, in order to sustain themselves mutually. That is what always is done by the members of a new society. That it is that has also been done by the first Christians. That it is which was at first manifested through communism. "Neither was there any among them" that lacked, for as many as were possessors of land or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto "every man according as he had need" (Acts, iv, 34-35). Later, when the persecutions commenced, the Christians must also have had more love amongst themselves than for members of other worships, because they had to sustain themselves against their persecutors. That is what all the oppressed members of a separate religion are doing. Thus St. John intended only to indicate a new recommendation of Jesus, adequate to the circumstances, and not a new principle. That is what the other evangelists also relate in expressing more clearly that this love of the Christians amongst themselves existed in communism. Jesus told a Jew to observe the commandments of Moses in order to have eternal life. The Jew said unto him that he observed them well. Jesus answered him: "One thing thou lackest; go thy way, sell what ever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me" (Luke, xviii, 22). It is evident that it is a recommendation urged by circumstances, and not a new principle.

"And the scribe said unto Jesus, Well, Master, thou hast said the truth, for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

A phariseean doctor questioned, in order to try him, "Which is the greatest commandment of the law of Moses?" and Jesus told him: Love thy God . . . Love thy neighbor" (Matt., xxii, 34, 40); and the Pharisee was satisfied with the answer. All Pharisees knew, therefore, that love of the neighbor is the greatest commandment and the foundation of Mosaism. Jesus did not believe that he should display theories about the soul, about God and his properties or attri-

butes, about the paradise in the other world, or about immortality of the soul, for he supposed all these doctrines known a long time since and spread among the people. He was not come to abolish the law of Moses, but to accomplish it. He gives the character of the false prophets, but he did not say that the false prophets were heretics, or those who teach a new dogma or a false creed ; he said that those under the appearance of piety and innocence doing evil to their neighbor were hypocrites. He said : “ Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”

Nevertheless, it is generally accepted that Jesus intended to reveal new doctrines and mysteries, and consequently to abolish the Jewish religion, particularly the sacrifices, circumcision, purification, the Sabbath and other ceremonials. This error arises from mixing the teachings of Jesus with those of the apostles.

It is true that the apostles—mainly Paulus—had introduced changes ; that there were introduced more dogmas and mysteries long after the epoch of Jesus ; and besides, by and by they abandoned the Jewish ceremonials ; till at last the law of Moses had been entirely abolished, and quite a new religion had been established in its place. But Jesus himself, born and raised a Jew, wanted to remain a Jew. We repeat, he did not want to abolish the law, but to accomplish it. Everything that he had said about the immortality of the soul, high judgment, resurrection of the dead, paradise, kingdom of heaven, and Christ or Messiah—all this was known, and conformed to the Jewish creed of the time. The new that he did say was, that he himself was the Messiah. This was the only new thing which he was going to establish. “ Jesus said to them, This is “the work of God, that ye believe in him whom he had sent” (John, vi, 29). In the same way did he insist upon his messianic mission, consisting in realizing the hopes of the Jews, in bringing them moral and material happiness, as predicted by the prophets.

§ 4.

The faith which Jesus demands is nothing but confidence in him, and relates in the most of cases to his power of perform-

ing miracles. He says of a centurion, who, though remaining pagan, believed in his miracles: "I have not at all found such "a great faith, not even in Israel" (Matt., VIII, 10; Luke VII, 9).

He said to a woman of the people who had manifested the same faith: "Thy faith has healed thee" (Matt., IX, 22; Mark, V, 34; Luke, VIII, 18). He said to the blind ones who asked him to be healed, "Do "you believe that I can do that? They answered him, Yes. Then he "touched their eyes, saying, According to your faith, be it unto you. "And they were healed" (Matt., IX, 28, 29). He said to St. Peter, who was going to drown in the water: "Oh, thou of little faith, where- "fore didst thou doubt?" [of my power to perform miracles] (Matt., XIV, 31). The disciples having asked him: "Why could we not cast "out devils?" Jesus told them: "Because of your unbelief; for verily, "I say unto you, if ye have faith of a grain of mustard, you would say "to this mountain, Move from there, and it would move; and nothing "should be impossible to you" (Matt., XVII, 10, 20; Luke, XVII, 6). We read in Luke VII, "A woman of bad behavior brought an elabo- "rate vase, full of odorous oil; she kissed his feet [Jesus] and an- "ointed them with the oil, and Jesus said to the woman, Thy faith "has saved thee." A Samaritan who was leprous was miraculously healed by Jesus; he threw himself prostrate before him in order to thank him, when Jesus told him, "Thy faith has saved thee" (Luke, XVII, 19). A blind man, seated near the road, asking alms from the passers-by, began to cry, saying "Jesus, son of David, have pity on "me" (Luke, XVIII, 38); and Jesus told him, "Receive thy sight "again; thy faith has saved thee."

In fact, faith was necessary, because St. Mark the evange- list affirms that, coming unto his native place, Jesus said: "A "prophet is contemned in his own country, among his parents "and those of his own family" . . . and he was aston- ished at their incredulity (Mark VI, 4-6).

Often such faith or confidence relates to the messianic mis- sion of Jesus. When he says, "The reign of God approaches; repent, and believe in the gospel" (Mark, I, 35), it is as much as, Have confidence in the good news that the kingdom of the Messiah will be established.

He says to a paralytic, "Thy sins are forgiven thee" (Matt., IX, 2; Mark, II, 5; Luke V, 20), because he had believed that Jesus was the Messiah. "He who receives me [as Messiah] receives him who has sent "me, and he will be saved" (Matt. XIX, 40; Mark, IX, 37; Luke, IX, 48). He said again, "He who will lose his life for the love of me and

“ the gospel [for the kingdom of heaven] he will save it ” (Mark, viii, 35 ; Luke ix, 24). A man says to him, “ Lord, I shall follow thee, but “ permit me to take leave of those who are in my house ; ” but Jesus told him, “ He who puts his hand to the plow and looks behind is not “ fit for the kingdom of heaven ” (Luke, ix, 61, 62) ; because his faith is not strong enough. “ He who rejects me, rejects him who has sent “ me ” (Luke x, 16). “ If any man comes to me, and hates not his “ father and mother, and wife and children, and brethren and sisters, “ yea, and his own life also, he cannot be my disciple ” (Luke xiv, 26). “ When the Son of man shall come, do you believe that he will find “ much faith ? ” “ I have prayed for thee [St. Peter] that thy faith fail “ not ” (Luke, xxii, 32) ; that is to say, that Jesus will be the Messiah. The Samaritan woman had never seen a miracle, but Jesus had a long conversation with her, and among other things he told her, “ Thou hast “ had five husbands, and he whom thou now hast is not thy husband “ (John, iv, 18) ; and I am the Messiah who speaks to thee (iv, 26). “ And upon this came his disciples, and marveled that he talked with a woman ” (27). And what kind of a woman ! She who has had five husbands, and not a single legitimate one. But Jesus said unto them, “ My “ meat is to do the will of him that sent me, and to finish his work ” (John, iv, 34. Indeed, several Samaritans believed in him on account of the woman who had given this testimony : “ He has told me everything I “ have done ” (John, iv, 39). Still he left quickly the Samaritans, in order to occupy himself only with Jews, as we shall see farther on ; so that his divination in respect to the woman and all her talk were not good for anything ; because two days after [this conversation] “ he “ [Jesus] departed from there and went to Galilee.” Jesus had declared that a prophet had no honor in his own country (John, xliii, 44). The Samaritans had then very likely further reflected upon it.

Jesus said, again : “ He [John] has borne witness unto the “ truth [that I am the Messiah], but I receive not testimony “ from man, but these things I say that you might be saved ” (John, v, 33, 34). The Jews having asked him, “ What shall “ we do that we might work the works of God ? Jesus answered and said unto them : This is the work of God, that “ ye believe in him whom he hath sent [me], and this is the “ will of him that sent me [God], in order that he that believ- “ eth in me shall have everlasting life ” (John, vi, 47). After having miraculously healed a blind man, he asked him, “ Dost “ thou believe in the Son of God ? He answered, Who is he, “ Lord, that I may believe in him ? And Jesus said to him : “ Thou hast both seen him and heard him, and it is he that “ talketh with thee ” (John, ix, 35-37).

In that way the catechism in the primitive church was very short. The first Christians had to believe nothing but the good news—to wit, having faith that the Messiah will soon come, establishing the kingdom of heaven, if they prepare for it by repentance.

This catechism has then not more than one sole article, and that article itself has never been defined or explained by Jesus, or by John, his precursor. Neither the one nor the other has ever said what it is—the Messiah, the kingdom of heaven, or the kingdom of God, or the gospel (the good news). They supposed these expressions long well known among the Jews, because the parables, where the kingdom of heaven is compared to a grain of mustard, to a king, to a father of a family, etc., give no explanation about the kingdom of heaven nor of the Messiah. If one did not know, from the literature of the Jews, what meaning is attached to the words *Messiah* and *kingdom of heaven*, the sense of these expressions would have remained very obscure. Occasionally, Jesus explains these parables to the disciples, it is true, and tells them that they are the only ones who comprehend the mysteries of the kingdom of God (Luke, VIII, 10). But these mysteries are nothing but the explanation of parables, which imply nothing but the ideas which the Jews a long time before attached to them. How easily we are deceived through words! In our days the words *faith* and *gospel*, the whole of the Christian doctrine or dogmas of Christianity, are called mysteries, because they are above reason, or because they cannot be demonstrated by reason. In that way it is easily believed that the words *faith*, *gospel*, *mysteries*, signify the same thing in the New Testament. Now, that is a mistake.

§ 5.

Since the trinity and the redemption through Jesus—the Son of God, amounting to just as much as God himself—constitute the principal mysteries of Christianity, we are going to commence by proving that there is no trace of it to be found in the words of Jesus.

As to the ideas of the apostles on this subject, I shall treat the same in the fourth part, entitled *Origin of Christianity*.

For this purpose we have to explain what kind of a conception we should attach to the expression "Son of God" and "Holy Ghost."

Jesus invests himself with the name "Son of God," and lets himself be called so by others, particularly by his disciples. It is not the catechism wherein we have to look for the reason of doing so, and for the meaning of this expression, but in the Bible and in the gospel.

In the Bible *Son of God* signified nothing else but plainly this: *Loved by God*. God calls *son* those whom he loves; as even in the present time we say to him whom we love, *my son*. God said to Moses: "Thou wilt say to Pharaoh that the people of Israel is my first-born son" (Exodus, iv, 22). God also said of Solomon, "I choose him to be my son, and I shall be his father" (1 Chronicles, xxvii, 6). God said also to David, "Thou art my son: this day I have begotten thee" (Psalms, ii, 7).

God said also, "Ephraim is my beloved son" (Jeremiah, xxxi, 20); "You have forgotten him who has begotten you" (Baruch, iv, 8). In the Book of Wisdom, the author puts into the mouth of impious ones, who were going to assault an honest or innocent man, the following words: "He [the innocent man] boasts that he has the knowledge of God and calls himself the son of God [*protégé* of God]; let us see whether this language will be verified; let us experience what will happen to him, for if he is truly the son of God, God will protect him" (Book of Wisdom, ii, 13, 17, 18).

In all these passages, and many others, simple men are called *sons of God*, provided they deserve the divine protection.

Let us see now whether, in the New Testament, the expression, "*son of God*," had a different signification. Satan said to Jesus, "If thou art the Son of God, command that these stones be made bread" (Matt., iv, 3). What did Jesus reply to Satan? He did not tell him, I am the only begotten Son of God since the beginning; I am God by my essence, and equal to my father. No, he replies, "It is written, man shall not live by bread alone" (Matt., iv, 4). He said again, "It is written, thou shalt not tempt the Lord thy God" (Matt., iv, 7); which means that a man shall not tempt God, demanding miracles. Satan said to him, "All these things will I give thee,

“if thou wilt fall down and worship me” (Matt., iv, 9). Jesus did not reply that he was God himself; he ought rather to be worshiped than worship another; but he replies, “It is written, Thou shalt worship thy God and him only.” He then considers himself a simple man, who must worship God.

St. Paul said to the Corinthians, “I have begotten you through the gospel (I Corinth., iv, 15). In such a way all the Christians are the sons of the apostles, and are begotten by them because they follow their doctrines and love them.

The high priest said to him: “I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God.” Jesus said to him, “Thou sayest so [that is to say, I am]. Nevertheless, I say unto you, hereafter shall you see the Son of man, sitting on the right hand of power” (Matt., xxvi, 53-64). He is therefore at the same time Son of man and Son of God, which means the son of Joseph and the *protégé* of God. St. Mark narrates the same thing: “Art thou the Christ? the Son of God?” And Jesus said to him, “I am; and ye shall see the Son of man sitting on the right hand of power” (Mark, xiv, 62). St. Paul says to the Christians of Corinth, “And I will be a father unto you, and ye shall be my sons and daughters, said the Lord almighty” (II Corinth., vi, 18). He says to the Galatians, “For ye are the children of God by faith in Christ Jesus” (Galatians, iii, 26), because they believe in God; as he said of their enemies, that they are the children of disobedience (Ephesians, ii, 2, 3). “Be ye therefore followers of God as dear children” (Ephesians, v, 1).

“That ye may be blameless and harmless the sons of God” (Philip., ii, 15). Children of light, children of the day, children of the night, of darkness (I Thessal., v, 5). Son of perdition (II Thessal., ii, 3). St. Paul said to his disciple: “My son Onesime, whom I have begotten in my bonds” (I Phil., i, 10-12), as if he was son according to the flesh. Any master could thus say to his disciple or servant, “I have begotten thee;” which does not prevent the same St. Paul to address, for the necessities of his case, the following question to the Jews: “To whom of the angels has God ever said, Thou art my son, I have begotten thee” (Hebrew, i, 5). The thus-depicted form of language was to the other apostles also familiar. Thus, “Everything comes from the father of light.” . . . “Of his own will begat he us with the word of truth” (James, i, 14, 18). John the apostle said, “Ye know that every one that does righteousness is born of him” (I John, ii, 29); that is to say, born of God. “Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God!” (I John, iii, 1). “Whosoever is born of God does not commit sin, for his seed remaineth in him; and he cannot sin because he is born of God. In this the children of God are mani-

“fest, and the children of the devil” (I John, III, 9, 10). “Everyone that loveth is born of God” (I John, chap. IV, 7). “Whosoever believeth that Jesus is the Christ is born of God” (I John, V, 1). Jesus, in his Sermon on the Mount, says, “Blessed be the peacemakers, for they shall be called the children of God” (Matt., V, 9). “That ye be the sons (*hioi*) of your Father who is in heaven” (Matt., V, 45). He calls the Jews the children of the kingdom (Matt., VIII, 12). Jesus said to his auditory, “You shall be the children of the highest” (Luke, VI, 35). “The children of the resurrection and the children of God” (Luke, XX, 36).

§ 6.

From all that has been shown in the preceding lines, it will be seen that the expression “Son of God,” even in the New Testament, will merely say, *a man loved by God*. Nevertheless is it sometimes taken in an exceptional sense, as the word *prophet* is often taken as a *prophet by way of eminence*, or the greatest of prophets; as also the word *Messiah*, or *anointed one*, is often taken in the sense of *Messiah*, or *anointed one*, in an eminent degree. The contemporary Jews of Jesus applied to their future king the exceptional eminent sense to all three of the named expressions, to wit: *Son of God*, *Prophet*, *Messiah*, or *anointed one*. In that way their expected Savior ought to be the greatest king or anointed one, and the most loved by God; so much more as the Romans were mightier than the nations conquered by David, and the prophets and kings. In this way “Son of God,” and “Messiah” or “Christ” have become synonyms. All those who believed that Jesus was the Messiah, or the Christ, called him also the Son of God. It is, therefore, entirely contrary to the sense of the Old and the New Testament to attach to the expression “Son of God” the idea of a son begotten by God since eternity, and he a God equal to the Father. Such a son of God is unknown to the Jews and even to the evangelists. Jesus never presented himself as such. It was only much later that the apostles attached to this qualification of “Son of God” a more eminent value than that which it had before.

Ideas of the apostles concerning the divinity of Christ, I shall treat in the fourth part, *Origin of Christianity*.

St. Paul asked the Jews, “To whom of the angels has he

“ ever said, Thou art my son, and I have begotten thee ? ” and in another place, “ I shall be his father, and he shall be my son ” (Hebrews, i, 5). He concludes thus that Jesus is greater than the angels. Still, we have demonstrated, farther above, that the expression “ son of God ” is applied to all virtuous men, even to the whole nation, among which, as among all peoples, must have been many bad people. Besides, the passage cited by St. Paul applied to David, and not to Jesus.

It is true that Jesus attributes to himself all the qualities which the Jews attributed to their Messiah or future king ; he called himself the greatest prophet, the greatest king of Israel, and the Son of God [the beloved by God] the most eminently ; that is to say, more beloved by God than all other men ; but he always has remained in the boundaries of humanity. So it is also when he says, “ A greater than Jonas is here, a greater than Solomon is here ” (Matt., xii, 41, 42) ; but he always remains man. He even prefers the appellation “ Son of man ” to “ Son of God. ” So, in undergoing an examination, he will not call himself the “ Son of God, ” and to him who interrogates him whether he be the Son of God, he replies only, “ Thou hast said it ” (Matt., xxvi, 63, 64). He says also of John the Baptist, his precursor, “ For I say unto you, among those that are born of woman “ there is not a greater prophet than John the Baptist ” (Luke, vii, 28). Still, John was a man like any other man. Jesus said, at another time, “ I, who am a man, who hath told you “ the truth, which I had heard of God ” (John, viii, 40). St. Paul said of him, “ And being found in fashion as a man, he “ humbled himself and became obedient unto death ; that is “ why God has raised him ” (Philip., ii, 8). For, since by man “ came death, by man came also the resurrection of the dead ; “ for, as in Adam all die, even so in Christ shall all be made “ alive ” (I Corinth., xv, 21, 22). One of his disciples said to him, “ Lord, teach us to pray. And Jesus said to him, When “ ye pray, say, Our Father which art in heaven, hallowed be “ thy name. Thy kingdom come. Thy will be done, as in “ heaven, so on earth. Give us day by day our daily bread ” (Luke, ix, 1-3). He has, then, not said, “ Our God, the Father and the Son. ” One of the principals of the place came to him and said unto him, “ Good master, what shall I do that

“ I may have eternal life? And he [Jesus] said unto him, “ Why callest thou me good? There is none good but one— “ that is God ” (Matt., xix, 17; Mark, x, 18; Luke, xviii, 18, 19). He is then not God. He said, also, “ Your father Abraham rejoiced to see my day, and he saw it and was glad. “ Then said the Jews unto him, “ Thou art not yet fifty years, “ and thou hast seen Abraham? And he said unto them, “ Verily, verily, I say unto you, before Abraham was I am ” (John, viii, 56–58). That means that his arrival had been promised even before Abraham.

Still there are other passages, similar to the last-mentioned by John, which could hardly be explained in that manner; but I shall speak about them in the fourth part, which I have already mentioned above.

§ 7.

Let us see now what is the sense of the expression *Holy Ghost* in Hebrew. It signifies

1st. The soul.

2nd. The faculties of the soul.

3rd. Its state and its emotions.

From all these different meanings may be derived forms of speech which easily may lead to an error with those who do not well understand the spirit of the Hebrew language. We read in the Bible that King Saul was troubled by a bad ghost (I Samuel, xvi, 14); that is to say, full of melancholy. The Hebrew gave the name of ghost to all the states and all the passions of the soul. Thus we find expressions in the Bible like “ghost of anger,” “ghost of joy,” “restless ghost,” “patient ghost,” “false ghost,” “impure ghost,” “good ghost,” and “new” and “steady ghost.”

It is in this way we must understand the expression “holy ghost.”

1st. God himself; as the expression, “the name of God,” “the face of God,” “the soul of God,” which likewise signifies God himself. David addresses God: “Whither shall I go from thy spirit or flee from thy presence” (Psalms, cxxxix, 7.)

2nd. Spirit signifies the excellent qualities of man—common or natural qualities, or extraordinary ones, as prophecy, or the gift of miracles. The Lord raised up the holy ghost of a young

child named Daniel (History of Susannah, 1, 45); that is to say, his excellent qualities as judge put at the service of innocence.

3rd. That expression signifies also the good dispositions of the soul. David, repenting of his sins, prayed to God that the holy ghost (the good dispositions of his soul) may not leave him (Psalm, LI, 13). "The holy ghost of discipline flees from dissimulation" (Book of Wisdom, 1, 5); that is to say, an honest man who observes the discipline of justice, of which the author speaks very highly.

In the New Testament, the holy ghost is oftentimes spoken of, but always in the same sense as in the Bible.

1st. *God himself*. Saint Peter says to Ananias: "Why has Satan possession of thy heart, inducing thee to lie to the holy ghost, and to keep back the price of the land? Thou hast lied, not unto men but unto God" (Acts, v, 3, 4). It shows, then, it is the same thing to lie unto God as unto the holy ghost. John the Evangelist says: "God is spirit" (John, iv, 24).

2nd. Still more often the expression "holy ghost" signifies the qualities of man, common or uncommon. Elizabeth was full of the holy ghost, and she cried, "Blessed art thou among women, and blessed is the fruit of thy womb" (Luke, 1, 41, 42).

The holy ghost is the quality to prophesy. "To be baptized by the holy ghost," is to say, to acquire all the excellent qualities of the soul. We read in the Acts: "They [the Samaritans] were baptized: he [the Holy Ghost] as yet was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then the apostles laid their hands on them, and they [the Samaritans] received the holy ghost" (Acts, viii, 12, 16, 17). St. Paul says: "There are diversities of gifts, but the same spirit; for to one is given by the spirit the word of wisdom, to another the word of knowledge by the spirit; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another divers kinds of tongues; but all these work by one and the self-same spirit, for by one and the same spirit are we all baptized" (I Corinth., iv, 13). "Zacharias was

“filled with the holy ghost, and prophesied” (Luke, I, 67).

3rd. “Holy ghost” signifies lastly the good dispositions of the soul, as the word spirit means faculties of the soul; good or bad ones. But nowhere does holy ghost mean a particular person in God. We find in the New Testament the expressions, “He baptizeth you with the holy ghost and with fire” (Matt., III, 11). That is to say, he will give you the excellent qualities and the enthusiasm necessary for divine works. “And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the holy ghost was upon him. And it was revealed upon him by the holy ghost that he should not see death before he had seen the Lord’s Christ” (Luke, II, 25, 26).

The holy ghost is then in this case the gift of prophecy. “The comforter, which is the holy ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance” (Luke, XIV, 26). And in the same chapter we read, “And I will pray the Father, and he shall give you another comforter, that he may abide with you forever. Even the spirit of truth” John, XIV, 16, 17). The same comforter is sometimes called “spirit,” and sometimes “holy ghost”; consequently these two expressions mean the same—are synonyms.

“But when the comforter is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me” (John, XV, 26). “Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak” (John, XVI, 26). The spirit of truth or the holy ghost is, therefore, here not God, but it is the gift of prophecy.

When the Christians of Ephesus were baptized, St. Paul said to them, “Have ye received the holy ghost?” They answered, “We have not so much as heard whether there be any holy ghost” (XIX, 1, 2). “And when St. Paul had laid his hands upon them, the holy ghost came on them, and they spake with tongues and prophesied” (Acts, XIX, 6). Here,

again, "the holy ghost" means the spirit of prophecy, and the gift of speaking foreign tongues.

We find also the expressions, "restless spirit" (Luke, xii, 29), "spirit of bondage" (Romans, viii, 15), "spirit of man, of God" (I Corinth., ii, 14), "spirit of sweetness" (I Corinth., iv, 21). "We render ourselves recommendable through a patient spirit, through docility, through the holy ghost" (II Corinth., vi, 6). Here "holy ghost," "spirit of patience," and "docility," indicate the good dispositions of the soul. "Spirit of wisdom and revelation" (Ephes., i, 17); "the spirit which is active in the spirit of rebellion" (Ephes., ii, 2); "spirit of patience" (Ephes., vi, 2): "endeavoring to keep the unity of the spirit in the bond of peace. . . . There is one body and one spirit" (Ephes., iv, 3-4); "spirit of contention" (Philipp., i, 16); "spirit of fear, spirit of power, of love, and of a sound mind" (II Timothy, i, 1-7); "poor in spirit" (Matt., v, 3); "the spirit of glory, which is the spirit of God" (I Peter, iv, 14).

§ 8.

We are going to treat at present the passages wherein it is believed are found the three persons together, the *Father*, the *Son*, and the *Holy Ghost*. There are two of them in the evangelists. One is found in the baptism of Jesus (Matt., iii and John, ii), and the other in the form of baptism, which Jesus prescribed to his disciples after his resurrection (Matt., xxviii, 10). As to the last one, we shall again refer to it, after having explained the ceremonial of baptism.

We shall speak primarily of the first passage. St. Matthew relates: "When Jesus had been baptized, he went immediately out of the water, and the heavens were opened unto him, and he saw the spirit of God descending like a dove and lighting upon him. And, lo! a voice from heaven saying: 'This is my beloved son, in whom I am well pleased'" (Matt., iii, 16, 17). We read in John the evangelist: "And John bare record, saying: I saw the spirit descending from heaven like a dove, and it abode upon him [Jesus]. But he [God] that sent me to baptize with water, the same said unto me, 'Upon him thou shalt see the spirit descending and remaining on him, which baptized with the holy ghost. And I saw and bare record that this is the Son of God'" (John i, 32, 34). All this was nothing but a vision of John the Baptist; the assistants have neither heard nor seen anything; because

if all this should really have taken place, all the assistants should have seen and heard it, and the evangelists would not have failed to refer to the numerous assistants as ear and eye witnesses. It was therefore a simple vision, like that of Etienne, who says: "Behold, I see the heavens opened and the "son of man standing on the right hand of God" (Acts, vii, 56); or as Peter: "He [St. Peter] saw heaven opened, and a "certain vessel descending unto him, as it had been a great "sheet knit at the four corners and let down to the earth; "wherein were all manner of four-footed beasts of the earth, "and wild beasts, and creeping things, and fowls of the air; "and there came a voice to him: Rise, Peter, kill and eat (Acts, x, 11, 12); or as Cornelius, the pagan, who saw in a vision evidently an angel of God coming to him, saying: "Cornelius, "call for Simon whose surname is Peter" (Acts, x, 3-5). Almost all these visions begin with the opening of the heavens. It is obvious that the writers of the New Testament never intended to make believe that the heavens in reality had been opened, but that they employed emphatic forms of speech, very frequently made use of in the Oriental tongues. However that may be, after that which we have demonstrated above, there is in the passage of the baptism of Jesus only one God, whose voice has been heard by John, because the holy ghost that descends upon Jesus represents nothing but the qualities of prophecy which God imparts to him, and the expression "Son "of God" means "beloved of God."

If we admit that Jesus intended to teach the doctrine of the Trinity, which was at the time new and entirely unknown, why did he never speak of it during his lifetime? According to Matthew, he said, after his resurrection, "Go ye, therefore, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt., xxviii, 19). But why has he, during his lifetime, always presented himself as man, and consequently inferior to his father, as we have shown above? This passage is, then, suspicious. He has certainly said, "I and my Father are one" (John, x, 30). "The Father is in me, and I am in him" (John, x, 38). But he says also to his disciples, "At that day ye shall know that I "am in my Father, and ye in me, and I in you" (John, xiv,

20). He said again to his disciples, "Abide in me, and I in you" (John, xv, 4-7). He explains it further on, saying, "As the Father has loved me, so have I loved you. If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love" (John, xv, 9-10). Thus the three expressions, "to be one," "to be or abide one in the other," and "to love one another," are applied as synonyms, and "*I and my Father are one*," only *We are loving one another*.

Such occurs in many other passages. Jesus prays God for his disciples, and says, "That they [disciples] may be one, as we are; and further on, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. All the glory which thou gavest me, I have given them [the Christians]; they may be one, even as we are one; I in them, and thou in me; that they may be perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (John, xvii, 21-23). St. Paul says, "So we, being many, are one body in Christ, and every one members one of another" (Romans, xii, 5). "But he that is joined unto the Lord is one spirit" (I Corinth., vi, 17). "For we, being many, are one bread and one body, for we are all partakers of that one bread" (I Corinth., 10-17). "For by one spirit we are all baptized into one body, whether we be Jews or gentiles, whether we be bond or free, and have been all made to drink into one spirit" (Corinth, i, 12-13). "You are all one in Christ" (Galat., iii, 28). "For both he that sanctifieth and they who are sanctified are all of one" (Hebrews, ii, 14). St. John the apostle says, also, "He who will confess that Jesus is the son of God, God lives in him and he lives in God" (John, iv, 15).

§ 9.

We have seen that Jesus intended not to establish any new dogmas.* We are going now to see whether he wanted to abolish Jewish ceremonials, or to introduce new ones. It is true that he granted a higher value to moral principles than to ceremonial law, and that he blamed the hypocrites; but all the prophets and all the rabbis before Jesus had done the same thing. The hypocrites have always been despised by the Jews as well as by all other nations. This reproach comprehends then nothing new. But Jesus never intended to modify any

* On dogmas and morals I shall treat in the fourth part.

of the Jewish ceremonials; on the contrary, he observed all of them without making the most unimportant change. He frequented regularly the synagogues and the temple, and took part in the religious services. He attended on the Sabbath to the reading of the Pentateuch and of the prophets, according to the custom among the Jews (Luke, iv, 16).

He traveled, according to the law of Moses, to Jerusalem, in order to be present during the festivals, particularly Easter day, and doing all that was ordained by the law of the Jews; he is there also at the festival of the Maccabees (John, x, 22, 22), which was established by the rabbis. He had the Easter lamb killed for himself and disciples, and he eats it singing Jewish hymns (Matt., xxxvi, 30; Mark, xvi, 26). He says in his Sermon on the Mount: "Think not that I am come to destroy the law [of the Jews] or the prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt., v, 17, 18, 19); and "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke, xvi, 17). He ordains, then, to observe the Jewish ceremonials in all their details.

He said to the leper whom he cured: "Show thyself to the priests, and offer the gift which Moses has ordained for a testimony unto them (Matt., viii, 4; Mark, i, 44; Luke, v, 14). He said to his disciples: "The Scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you to observe, that observe and do" (Matt., xxiii, 2, 3). He ordains, then, to follow the commandments of the Pharisees, although he represents them as hypocrites. He blames those who carry on devotion to paying the tithe upon things of little value, but at the same time are less scrupulous in the application of morals. Nevertheless he adds: "These are things [ceremonials] which have to be observed, and not to leave undone the other" (Matt., xxiii, 23; Luke, xi, 42).

He says well that we may cure the sick on the Sabbath, but the rabbis said the same already before him. The Maccabees particularly insisted upon the duty to work on the Sabbath in urgent cases, about two centuries before Jesus Christ (Macc., I, 2, 41). The disciples plucked the ears of corn on the Sabbath, and Jesus said not that this was permitted; on the contrary, he excuses them with the danger of starving, and compares them to David, "when David was under the necessity to eat what was not at all permitted to eat. . . . Man is master even of the Sabbath" (Luke, VI, 1-5); that is to say, in case of danger of life. Moreover, all the disciples, as well as their master, had it so much at heart to celebrate the Sabbath, that Jesus said to them: "But pray ye that your flight be not on the Sabbath-day, neither in the winter" (Matt., XXIV, 20). He considered, it, then, a great misfortune to flee on the Sabbath, because the prohibition to work on that day would render the fugitive more unhappy still. This is easily explained: because the pious Christian women who made the long voyage from Galilee to Jerusalem in order to follow Jesus, and had the special honor to be the only ones to do the last services to their adored master, interrupted the exercises of this sacred duty on the Sabbath. "The women that came with Jesus from Galilee prepared aromatic drugs and perfumery, and they rested on the Sabbath according to the custom of the Jews; but on the first day of the week [Sunday] these women arrived" (Luke, XXIII, 55, 56).

He [Jesus] approves also the custom of the Pharisees wearing phylacteries in remembrance of the laws of Moses; he blames only those who made them too big and too large, thereby intending to be considered more pious than other people. "But all their works they do for to be seen of men. They make broad their phylacteries, and enlarge the borders of their garments" (Matt., XXIII, 5). It was not that he would have that law not observed. "And when they saw some of his disciples eat bread with unwashed hands, the Pharisees asked him, Why do they take their meals with unwashed hands?" (Mark, VII, 2-5). Jesus, after having proved that Isaiah had already prophesied that they will be hypocrites, concludes, saying, "To eat with unwashed hands defileth not a man" (Matt., XV, 20). It must be remarked here that this custom was not considered by the Pharisees as dating from Moses. The Pharisees said, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt., XV, 2). And, since the apostles were con-

stantly traveling, they might legally dispense themselves from washing outside of the cities.

It is true, Jesus begins by saying, in a general manner, that “that which enters in man does not defile man,” but he finishes by declaring that he does apply this principle only to the real case. He says one day of his disciples, “But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days” (Luke, v, 35). He enlogizes John the Baptist. “For John the Baptist came neither eating bread nor drinking wine” (Luke, vii, 33). He said also to his disciples, “Moreover, when you fast, be not, as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast” (Matt., vi, 16-18). “Howbeit, this kind [demon] goeth not out but by prayer and fasting” (Matt., xvii, 21; Mark, xi, 29). Fasting is, then, a good work before God. It is known that the apostles have prohibited the blood and the sacrifices of idols, etc. (Acts, xv, 29). The Catholics have never made a general application of this principle; they observe Lent, etc.

The apostles have therefore acted contrarily to the doctrine and to the commandments of Jesus, in dispensing their disciples from the Jewish laws, and also in dispensing themselves from those laws; because, after the death of Jesus, they did observe them only in the presence of Jews, and transgressed them before the eyes of gentiles.

St. Paul declares at one time the laws of Moses useful, and at another time he calls them useless, and even compares them to sweepings. A man by the name of Timothy, a born pagan, wanted to be converted to Christianity; instead of baptizing him, St. Paul circumcised him (Acts, xvi, 3). One day the apostles said to St. Paul: “Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law. Now, they have been informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses; saying that they ought not to circumcise their children, neither to walk after the customs. What is it, therefore? The multitude must needs come together; for they will hear that thou art come. Do, therefore, this that we say to thee: we have four men which have a vow on

“ them. Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things whereof they were informed concerning thee are nothing, and that they believe thou hast been calumniated; but that thou thyself also walkest orderly and keepest the law ” [of Moses]. For a similar motive it was that St. Paul shaved his head before entering the synagogue of Ephesus, to the end to make believe that he had made a Mosaical vow, because we read: “ He embarked for Syria; had his hair cut first for reason of a vow [to be *Nazir* according to the law of Moses]; then he arrived at Ephesus, and having entered the synagogue, he conferred with the Jews ” (Acts, xviii, 18, 19). He said once: “ I am a Pharisee, the son of a Pharisee ” (Acts, xxiii, 6). “ I have done nothing against the law of the Jews ” (Acts, xxv, 8). “ I have lived as a Pharisee, which is the most strict sect of our religion ” (Acts, xxvi, 5).

When St. Paul arrived at Rome, where he had nothing at all to fear from the part of the Jews, “ Paul called the chiefs of the Jews together. And when they were come together, he said unto them: Men and brethren, though I have committed nothing against the people or customs of our fathers ” (Acts, xxviii, 47). He said also to the Romans: “ For circumcision verily profiteth ” (Romans, ii, 25). And unto the Jews: “ I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them under the law; to them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law ” (Corinthians, ix, 20, 21). He writes: “ All these things are written for our admonition ” (Cor., x, 11). Nevertheless, in another chapter he says: “ That the law of Moses, though glorious, is a ministration of death, which glory was to be done away ” (II Cor., iii, 7).

In his epistle to the Galatians he says: “ For as many as are of the works of the law [who observe the law of Moses, even if they believe in Jesus] are under the curse, because it is written: Cursed is every one that continueth not in all things which are written in the book of the law to do them ”

(Galat., III, 10). The proof is strange. In the meantime he adds: "The law of Moses was our schoolmaster to bring us "unto Christ; that we may be justified by faith, we are no "longer under a schoolmaster. There is neither Jew nor "Greek, for you are all one in Christ" (Gal., III, 24, 25, 28). Thus is the law abolished. It had some utility before Jesus; St. Paul declares it now frankly, and he curses the Jew-Christians if they observe the law of Moses. He is frank to such a degree now, that he begins to blame St. Peter. He writes to the Galatians: "But when Peter was come to Antioch, I withstood him to the face, because he was to be "blamed. For before that certain came from James, he did "eat with the gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the "circumcision. The other Jews dissembled likewise with him, "insomuch that Barnabas [the apostle of the gentiles] was "also carried away with their dissimulation. But when I "saw that they walked not uprightly according to the truth "of the gospel, I said unto Peter before them all, If thou, "being a Jew, livest after the manner of the gentiles and not "as do the Jews, why compellest thou the gentiles to live as "do the Jews"? (Galat., II, 11, 14).

In his epistle to the Philippians he goes a little further. He says of the laws of Moses, "I do count them but dung" (Philipp., III, 8). This is a rather strong expression—rather strong for things necessary to lead to Christ; as he had said in a passage mentioned above.

The motive of the advances in his removal from Moses, might it not be indicated in the following passages? We read in Acts, xxi, 20: "How many thousands of Jews there are which believe"; and the apostles counseled him to do more than the Jews, even to make mosaic vows, which were not obligatory; but in the epistle to the Colossians we read: "They are Jews by birth, and they are the only ones which "at present work with me" (Coloss., IV, 14). The thousands of Jews have then left him, and have returned to Judaism, with the exception of two or three persons; *inde irae*.

In his epistle to Titus, he calls them fables (Titus, I, 14). Nevertheless, he congratulates Timothy on his knowledge of the Hebrew, and calls it "holy scriptures which are able to

make thee wise unto salvation through faith" (II Timothy, III, 15). The apostle James had a view different from St. Paul, because he says, "He who will have observed the whole law of Moses, and yet offend in one point, he is guilty of all" (James, II, 10). Nevertheless, it is the same apostle James whom Paul considers one of the three columns of the church, because he says, "And when James, Cephas and John, who seemed to be "pillars, perceived the grace that was given unto me, they gave "to me and Barnabas the right hands of fellowship, that we "should go unto the heathen, and they unto the circumcision, "the Jews" (Galat., II, 9). It is, then, James and his two colleagues which had given to Paul the authority to preach. Now, then, this same James has made the proposition to the general assembly of apostles to dispense the gentiles from the laws of Moses, and not the Jews (Acts, xv, 19), and that proposition had been adopted by the council. St. Paul had then agitated against the council, against James, of whom he had received his title of apostle, and particularly against the teaching of Jesus himself, as we have shortly demonstrated it.

§ 10.

Still, it is said that the law of Moses is not compatible with the mission of Jesus to the gentiles. We reply that he never wanted to extend his kingdom of heaven upon others than upon the Jews. In sending the twelve apostles to announce the arrival of his kingdom, he says to them, in very plain terms and without any parables, "These twelve Jesus sent forth, and "commanded them, saying, Go not into the way of the gentiles, "and into any city of the Samaritans enter ye not. But go "rather to the lost sheep of the house of Israel. And as ye "go, preach, saying, The kingdom of heaven is at hand. Heal "the sick, cleanse the lepers, raise the dead, cast out devils. "Freely ye have received, freely give" (Matt., x, 5-8). "And "behold, a woman of Canaan came out of the same coasts, and "cried unto him, saying, Have mercy on me, oh Lord, thou "son of David! My daughter is grievously vexed with a "devil. But he answered her not a word. And his disciples "came and besought him, saying, Send her away, for she crieth "after us. But he answered and said, I am not sent but unto

“ the lost sheep of the house of Israel. Then came she and
“ worshiped him, saying, Lord, help me. But he answered
“ and said, It is not meet to take the children’s bread and to
“ cast it to dogs ” (Matt., xv, 22-26).

It is, in this place, only proper to remark that the Jews always were in the habit of succoring the pagans. Moses commands them, in several passages, to treat the stranger with equal kindness as the Israelite. The prophet Elisha cured the pagan Naaman of leprosy (II Kings, v, 10). The rabbis and the Talmud ordained to make no difference between the sick pagan or Jew. If Jesus, then, makes a difference so strange and so contrary to the traditions of the Pharisees and Jews in general, treating and looking upon the pagans as dogs, so is this a new proof in support of the idea which we are going to develop further on.

He says to his twelve apostles: “ You shall sit upon twelve
“ thrones, judging the twelve tribes of Israel ” (Matt., xix, 28). Thus are the gentiles not at all under the apostolic jurisdiction. “ For a certain woman, whose young daughter had an
“ unclean spirit, heard of him, and came and fell at his feet.
“ [The woman was a Greek, a Syrophœnician by nation.] And
“ she besought him that he would cast forth the devil out of
“ her daughter. And Jesus said unto her: Let the children first
“ be filled ; for it is not meet to take the children’s bread and
“ to cast it unto the dogs ” (Mark, vii, 27). A pagan centurion asked him to heal a sick one, and the Jews beseeching him, saying, “ that he was worthy for whom he should do this,
“ for he loveth our nation, and has built us a synagogue.
“ Then Jesus went with them ” (Luke, vii, 4-6). Without this recommendation he would not have healed him. “ He
“ chose twelve disciples for the twelve tribes of Israel. These
“ twelve disciples Jesus sent forth, and commanded them, say-
“ ing: Go not into the way of the gentiles, and into any city
“ of the Samaritans enter ye not. But go, rather, to the lost
“ sheep of the house of Israel ” (Matt., x, 1-6).

Jesus said to a man by the name of Zaccheus: “ This day is
“ salvation come to this house, forasmuch as he is also a son of
“ Abraham ” (Luke, xix, 9).

Jesus said unto the twelve apostles: “ And I appoint you a
“ kingdom, as my Father hath appointed unto me, that ye may
“ eat and drink at my table in my kingdom, and sit on thrones,

“judging the twelve tribes of Israel” (Luke, xxii, 29, 30). It is impossible to reconcile these words, and others analogical to them, with the order which it is said he had given after his resurrection: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt., xxviii, 19). Analogical passages are to be found (Mark xvi, 15; Luke, xxvi, 47). If Jesus really had given such an order, St. Peter would not have hesitated to convert the pagan Cornelius, and a new vision would not have been necessary, through which a voice from heaven authorized him to go to this pagan; he would not have said to Cornelius and other pagans: “God hath made me see that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for” (Acts, x, 28, 29).

If this order in reality had been given by Jesus to all the apostles, we are not able to comprehend how these apostles could blame St. Peter for having converted a pagan (Acts, xi, 1-3), and why St. Peter did not simply remark to his colleagues: “You know well enough that Jesus after his resurrection ordered us to convert the pagans.” In the place of such a simple and clear answer, which at the same time would have been decisive, he has recourse to a long syllogism, which certainly is not at all irrefutable.

“But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying: I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me; upon the which, when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me: Arise, Peter, slay and eat. But I said, Not so, Lord; for nothing common or unclean at any time entered into my mouth. But the voice answered me again from heaven: What God has cleansed that call thou not unclean. And this was done three times; and all were drawn up again into heaven. And behold, immediately there were three men already come unto the house where I was, sent

“ from Cæsarea unto me. And the spirit bade me go with
“ them nothing doubting. Moreover, these six brethren ac-
“ companied me, and we entered into the man’s house. And
“ he showed us how he had seen an angel in his house, which
“ stood and said unto him : Send men to Joppa and call for
“ Simon, whose surname is Peter, who shall tell thee words,
“ whereby thou and all thy house shall be saved. And as I
“ began to speak, the holy ghost fell on them, as on us in the
“ beginning. Then remembered I the word of the Lord, how
“ that he said : John indeed baptized with water, but ye shall
“ be baptized with the holy ghost ” (Acts, xi, 4–17).

It took him fourteen verses in order to arrive at the conclusion that the gentiles may be converted, because the holy ghost had also descended upon them. It is herefrom plainly to be conceived, that Jesus had given no order to go among the pagans.

It is here fit to remark, that the expression : *panta ta ethne*, “ all the peoples,” may be applied to the Jews dispersed among all the different nations. In the following may be found the proofs of it. The Jews, who inhabited Greece, were called Greeks, “ Hellenes,” by John the evangelist (John xii, 20). “ Then the Jews said among themselves : Whither will he go that we shall not find him. Will he go among the dispersed, among the gentiles, and teach the gentiles ? ” (John, vii, 35). Teaching the gentiles means in this passage teaching the Jews who live amongst the gentiles. According to St. Mark, Jesus said to the apostles : “ But take heed to yourselves, for they shall deliver you up to councils, ye shall be beaten. But the gospel must first be published among all nations. This generation shall not pass till all these things be done ” (Mark, xiii, 9, 10, 30). Now then, it is well known that a long time before the gospel was made known among the pagan nations, the Jews had already lost all power over the Christians. The punishments could therefore then not take place. We read in St. Luke that Jesus said to the apostles after his resurrection, “ that the gospel has to be preached among all nations, commencing at Jerusalem ” (Luke, xxiv, 47). It is easy to comprehend that the Israelitic communities could be opposed to that of Jerusalem, which was the central seat of Judaism.

But we can scarcely conceive the city of Jerusalem opposing the foreign population ; the evangelist should then have said, “beginning with the Jews.” We read also : “This gospel will “be preached in all the world, for a witness unto all nations. “This generation shall not pass till all these things be fulfilled” (Matt., xxiv, 14-134). Now, all the peoples have not known the gospel during the lifetime of the apostles, but all the Jews of the world might have been able to know it. The conclusion is that the expression “all the nations” must be applied, according to all the evangelists, “to the Jews dispersed among all the nations.”

We read in Acts that Jesus said to the apostles, after his resurrection : “You shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the “uttermost parts of the earth” (Acts, I, 8); that means to the Jews in all the countries of the earth.

The Greek expression “*ghe*,” which will also signify “land,” and can be substituted for land of the Jews. (See later, § 51.)

He did not speak of the gentiles. The miracle of the tongues took place for the Jews of all countries, called Parthia, Media, Crete, Arabia, etc., and not for the gentiles. “Then “there were dwelling at Jerusalem Jews, devout men, out “of every nation on the earth. Now, when this was noised “abroad, the multitude came together and were confounded, “because that every man heard them speak in his own “language. And they were all amazed, and marveled, saying “one to another: Behold, are not all these which speak, “Galileans? And hear we every man in our own tongue “wherein we were born” (Acts, II, 5-8).

In all these passages there is no relativeness to gentiles, because, long after the convention, which was effected through the miracle of tongues, Peter believed still that he might defile himself, if he should go to a pagan ; and the apostles did not want to convert one, as we have seen above in the case of Cornelius.

§ 11.

The order which Jesus gave after his resurrection contains, besides, two words, “baptizing them,” which make it still

more suspicious; because it is impossible that Jesus should have ordered the baptism of any one. It is true that John the Baptist baptized all the Jews which came to him, in order to prepare them for the kingdom of heaven. Jesus baptized, himself. But after Jesus commenced to agitate, he baptized nobody, and he even did not want to be suspected of baptizing anybody. We read in John: "The Pharisees had heard that " Jesus made and baptized more disciples than John, though " Jesus himself baptized not" (John, iv, 1, 2).

The passage: "Jesus went away with his disciples . . . and there " baptized " (John, iii, 22), is contradicted by that which I have just cited. This is interpolated in the original text; it should be, "It " was said that he baptized there." That is what we read in John. Jesus went away with his disciples, and there he tarried with them and baptized, and John also was baptizing. Then there arose a question between some of John's disciples and the Jews about purifying. " And they came unto John, and said unto him: He that was " with thee beyond Jordan, to whom thou bearest witness, behold the " same baptizes, and all men come to him When therefore the " Lord [Jesus] knew how the Pharisees had heard that Jesus made and " baptized more disciples than John (though Jesus himself baptized " not, but his disciples), he left Judea and departed again into " Galilee." By all means it was he who baptized (John, iii, 22-26; iv, 1-3).

Thus Jesus took it so much to heart that people should say that he baptized, that he made up his mind rather to quit Judea, in order to stifle that unlucky rumor, because John should alone baptize with the " baptism of repentance " (Acts, xix, 4). That is to say, that he should exhort to make the act of baptism a symbolism of repentance and of the purifying of sins, without attaching to it any creed of any form in a manner, so that Paul did not consider this act as a christian baptism (Acts, xix, 4-5). There were thus for Paul two baptisms, to wit: one of repentance—that of John the Baptist, which was a Jewish baptism—and the other a christian one, introduced by the apostles. Well, Jesus himself did not want a christian baptism, and nobody of his time knew anything of such a baptism. Jesus, as Christ or Messiah, should then not baptize at all. If he had baptized, they would have said that he played the part of John the Baptist, and that he was not the Christ. That is why the disciples of John complained, saying to him: He to whom thou hast given testimony (that he is the Christ), he baptizes exactly like thou. He is then not the Christ, and he himself contradicts thy testimony. And the disciples added: And all go to him instead of going to thee, in a manner that he wronged thee in still another way. It is easy to comprehend that

Jesus had reason to be careful not to baptize ; because under the circumstances, and if it once should have happened to him to have done it, it follows to a certainty that the Pharisees did not know anything about it, for, if they had known, they might have taken advantage of it, in order to prove that he was not the Christ. "Jesus had then learned that the Pharisees had heard that he baptized; he left Judea" (John, iv, 1-3).

From all this must be concluded, that Jesus did not know anything of a christian baptism ; that is, the baptism in order to become a Christian.

John the Baptist neither wanted the christian baptism, because he endeavored to show that Jesus had been calumniated when it was said of him that he [Jesus] baptized, and it was not Jesus who did it.

The other evangelists said nowhere that Jesus or his disciples had baptized anybody before the death of the Master. The apostles themselves had not been received through baptism. During his lifetime Jesus had never given the order to baptize anybody. He said only to the apostles, "Preach, and say that the kingdom of heaven approaches ; heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt., x, 7, 8). Why is it, then, that baptism became necessary after the death of Jesus ? Very likely because, after the death of the Master, the apostles conceived the idea, entirely strange to Jesus, to address themselves to the pagans, to whom the Jews have always recommended baptism when they wanted to be converted to Judaism.

In the meantime, let us suppose for awhile that Jesus had really ordered after his resurrection that which he had prohibited before his death ; that is, that he had prescribed to announce the kingdom of heaven to the pagans ; let us suppose, still, that he it was who had introduced baptizing for entering into the church, and not only for the pagan proselytes but also for the Jews. The result would have been that the Jews would have been absolved from observing the laws of Moses, and the pagan proselytes could not have been admitted to Judaism with all its laws. Such a conclusion could never have been possible. On the contrary, Jesus remained a Jew during all his lifetime, and left his disciples also remaining Jews, to whom he had recommended all the laws of Moses, even the arrival of the kingdom of heaven ; and it is there-

fore not at all possible how later the whole of the law of Moses could have been abolished, and the single ceremonial of baptism substituted for it, without any authorization of Jesus.

Baptism was an ancient Jewish ceremonial, which by no means excluded the observation of the laws of Moses. The first Christians, born as Jews, were to such a degree convinced that Jesus did not at all intend to abolish the law, that, notwithstanding they fully believed in Jesus Christ, they nevertheless scrupulously observed the Jewish ceremonial. They were even zealous for the observation of it. We read: "How many thousands of Jews there are which believe, and they are all zealous of the law" (Acts, xxi, 20). They conserved then Judaism pure, which had not in the least been modified by Jesus. Only, instead of believing as before that the Savior of Israel will come, they believed henceforth that that Savior had already come.

We said just now that baptism was an ancient Jewish ceremonial. It consisted in the immersion of the whole of the body in water, in order to wash and be clean. The word "baptize," applied in the New Testament, means in Greek "to wash one's self," or, "to take a bath." The same word "baptized," in Greek, is used by the Pharisee, who is astonished that Jesus did not "baptize" his hands before sitting down at table (Luke, ix, 38).

This shows conclusively that "to baptize" means to wash one's self. It was a traditional custom with the Jews, in preparing for a religious action, to clean their bodies, which was the symbol of purification of the soul. When the patriarch Jacob made preparations for constructing an altar, he said to his children, "Be clean and change your garments" (Gen., xxxv, 2). When the Israelites prepared themselves to receive the law at the Mount of Sinai, Moses ordained them to be sanctified and wash their clothes (Exod., xix, 10). When the priests prepared for divine service in the temple, they bathed previously, and so they did when they had been initiated into their office.

It was exactly in conformity to that ancient usage that Jesus, at initiating himself into his sacred office of teaching, had descended into the Jordan to wash himself, or to take a

bath. Indeed, if baptism had been a new ceremonial, we could not comprehend how a great number of Jews had arrived and been baptized by John the Baptist, without in the least being astonished about this innovation. This shows conclusively that the Jews looked upon baptism as upon an ancient custom of Judaism.

§ 12.

But it might be said, the baptism of the church has another significance. One is not baptized in order to become a Jew, but to be a Christian, and this in the name of the Father, the Son, and the Holy Ghost. To this we reply, that such was exactly the formula mentioned in the order which Jesus gave after his resurrection (Matt., xxviii, 19), which renders the order in its entirety very suspicious. We have already proved that this order was not exact, because he concerns himself with the gentiles, and recommends them to be baptized; because Jesus, before his death, baptized nobody, and he had forbidden his apostles to apply to pagans. But the formula in question is a new proof against the authenticity of the posthumous order of Jesus. Because no apostle, baptizing a Jew or a pagan after the death of the Master has ever pronounced the formula, "In the name of the Father, the Son, and the Holy Ghost." St. Paul has even done more. When he converted the pagan Timothy, he baptized him not at all; he circumcised him (Acts, xvi, 3). Those who assisted at the great miracle of tongues, during the day of Pentecost, asked Peter and the other apostles, "What shall we do?" and Peter said unto them, "Be converted, and every one of you baptized in the name of Jesus Christ, for the remission of sins" (Acts, ii, 37-38). At the attendance of the miracles which Philip had performed before the Samaritans, "they have been baptized only in the name of the Lord Jesus" (Acts, viii, 16). An eunuch asked permission to be baptized, "and Philip said unto him, If thou believest with all thine heart, thou mayest. And he answered and said: I believe that Jesus Christ is the Son of God. And they went down both into the water, and Philip baptized him" (Acts, viii, 37-38). The eunuch had not said that he believed in the Holy Ghost, and still he was baptized.

When Cornelius and other pagans wanted to receive baptism, "St. Peter commanded them to be baptized in the name of the Lord" (Acts, x, 48). A jailer asked St. Paul, "What must I do to be saved? and the apostle said unto him: Believe on the Lord Jesus Christ, and thou shalt be saved and thy house; and straightway he and all his were baptized" (Acts, xvi, 31-33). There was no question about the Holy Ghost. St. Paul met some disciples at Ephesus, and they were baptized in the name of the Lord Jesus (Acts, xix, 5). Ananias said to St. Paul: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts, xxii, 16). He did not speak of the holy ghost. We see, then, that the formula is very variable; sometimes "in the name of the Lord Jesus," sometimes "in the name of the Lord," etc.; but we find nowhere that the apostles had pronounced for baptism the formula, "In the name of the Father, the Son, and the Holy Ghost." Oftenest not any formula is pronounced. St. Paul said: "I render grace to God that I have baptized none of you, in order that none may say that I had baptized in my name" (I Cor., i, 14-15). It is evident, then, if it had been his obligation to pronounce the formula, "In the name of the Father, the Son," etc., nobody could have said that he had baptized in the name of Paul. Even very often the proselytes were not all baptized. "For Christ sent me not to baptize, but to preach the gospel" (I Corinth, i, 17).

It is readily to be seen that this formula of Matthew is an interpolation. It is known that this gospel has been written in Hebrew and translated into Greek; the original has been lost, the translation is not always exact, and it contains many suspicious passages.

Let us now cite the anonymous author of whom Lessing has published the fragments, and which we mentioned in our introduction:

"Let us even suppose that Jesus had really given this baptismal formula, 'In the name of the Father, the Son, and the Holy Ghost,' there would be nothing new or strange to the dogmas of the Jews. Because 'in the name of the Father' would say 'in the name of Jehowa,' who is the father of

“ every creature; ‘in the name of the Son’ would say ‘in the name of Jesus,’ who is the Son of God, in the sense of Messiah; he is more beloved of God than other men; ‘the Holy Ghost’ at last would say ‘the faculties of the soul,’ the holy aspirations and virtuous dispositions which are the object of baptism. In short, being baptized ‘in the name of the Father, the Son, and the Holy Ghost,’ will say, to be baptized to become a believer in God, a disciple of the Messiah, and be full of holy and virtuous aspirations.”

There is, then, in this formula nothing strange to Judaism.

The same author says again: “The baptism of our day has nothing in common with that of the New Testament. That of Jesus, of John the Baptist, and of the apostles, consisted, like that of the Jews, in immersion, baths, and washings of the whole body, in order that the corporeal cleaning be the symbol of the purification of the soul; while in our days we pour three drops of water upon the head, without cleaning the body, and add thereto the declaration of dogmas, as the trinity, incarnation, etc., all of which were unknown to Jesus and the apostles. In the primitive church they baptized adults, who comprehended what they were doing. In our days we baptize children, who comprehend nothing, and the parents take the charge to think for them and to cite dogmas to the child without its knowledge of it. According to the intention of Jesus, one should be baptized in order to be a believer in the Messiah, who besides declared himself to have been sent only to the Jews, and not at all in order to abolish the laws of Moses, but on the contrary to make them observed in all their details. In one word, one should be baptized to become a real Jew, scrupulously accomplishing the laws of Judaism, while in our day we baptize a Jew for his abandonment of Judaism, his abolishing all the laws of Moses, living and teaching entirely the contrary of what Jesus had taught.”

These are his ideas about the Lord’s Supper:

“The pretension is made that the institution of the Lord’s Supper, as a new ceremonial, implies the abolition of the whole of the laws of Moses and the abandonment of Judaism; but this Lord’s Supper, instead of constituting anything

“ new, is nothing but the customary ceremonial of the Jews
“ during the feast of Easter night, and it is nowhere stated
“ that Jesus had changed or omitted anything customary with
“ the Jews at that feast.

“ The law of Moses ordained to eat the Easter lamb, the un-
“ leavened bread, and bitter herbs, in remembrance of the exodus
“ from Egypt. Other customs of the celebration of Easter
“ have been introduced at a later time. From the time of
“ Jesus, the established custom among the Jews demanded that
“ the father or the head of the family should drink some wine,
“ sing hymns, and break the bread in order to distribute pieces
“ of it among the partakers of the meal; at the same time did
“ he recite the traditional formula: *Keha lahama ania di-*
“ *akalanu abothenu bearea demizraim*—‘This is the bread of
“ misery which our ancestors have eaten in the land of Egypt.’
“ The law of Moses did not forbid the Jews to establish other
“ customs which they might see fit in remembrance of the suf-
“ ferings in Egypt, and Jesus took advantage of that freedom.
“ Thus, taking the cup of wine, in remembrance of the suffer-
“ ings in Egypt, he took advantage of it, recommending his
“ disciples the recollection of his death, saying: ‘This is my
“ blood, which is shed for many’ (Mark, xiv, 24). As the
“ chief of the family, it belonged to his duties to break the
“ bread in order to distribute it among the guests, exactly ac-
“ cording to the custom of the Jews, as a commemoration of
“ the sufferings of their ancestors, in citing the formula: ‘*This*
“ *is the bread of misery which our ancestors have eaten in*
“ *Egypt*’; and this again he took advantage of, by establishing
“ at the same time a remembrance of his sufferings; saying to
“ his disciples: ‘This is my body which is given unto you; this
“ do in remembrance of me’ (Luke, xxii, 19). Jesus then
“ thought much of it, that the faithful should celebrate every
“ year the Jewish Easter, in order to remember all the events
“ which had taken place during that feast, and also think of the
“ death of the Master; because he was well aware that the
“ death of a great man or of a friend is the surest to celebrate
“ through an anniversary. He has not said, at the future,
“ always and everywhere, every piece of bread and every drop
“ of wine should serve as a solemn remembrance of his passion,

“ and still less that they should be transformed into his body
“ and into his blood.”

§ 13.

After having settled that Jesus never intended to change or reform the dogmas or ceremonials of Judaism, and that he and his apostles remained perfect Jews up to his death, it remains for us to speak of the Messiah, and of his kingdom of heaven, which should be the end of all of his actions.

The Messiah was in the view of the Jews a king anointed with sacred oil, because that unction was that which in our days is coronation, in a manner that Messiah signifies in Hebrew a coronated king. The word Messiah is therefore a pure political qualification, with nothing religious at all about it. Not only Saul, David, Solomon, and all Israelitish kings, being anointed with the sacred oil, have been Messiahs, but even a pagan king, anointed with that oil, was likewise a Messiah.

In this way Isaiah, the greatest prophet after Moses, the same whose prophecies are always invoked in support of christian doctrines, gives to Cyrus, a pagan king, the name of Messiah of Jehovah, because it is Jehovah who establishes and destroys the dynasties of all the nations. “Thus said the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him” (Isaiah, XLV, 1).

The kingdom of heaven, or kingdom of God, was to the Jews a kingdom governed by divine laws of justice and morals. The prophets have foretold that the future kingdom will be a kingdom of God *par excellence*, because it will be governed even with more justice than those of David and Solomon; and that it will be more powerful and glorious, since monotheism, the basis of the Jewish kingdom, will henceforth be acknowledged by all the nations of the earth. These great men were convinced that the Jewish principles, the monotheism and the moral laws of Moses, would in the end be acknowledged by all the peoples of the universe. From their point of view, and in the circumstances by which they were surrounded, they very naturally concluded that the people of Israel would increase in the same measure as its principles should propagate. It is in this way that, in the prophets, propagation of monotheism

and greatness of the nation are always confounded. It is the same as, in our days, all statesmen predict so much more power and glory for their country as the principles of their government become more spread in the world.

We never speak of the greatness of France without foretelling the triumph of civilization. We find but few passages in the prophets wherein they speak of the future greatness of Israel without speaking at the same time of the propagation of monotheism. In all the passages, they consider these two great issues strongly allied, the one to the other. And they were perfectly right. Even in our days, in the same proportion as monotheism spreads, Israel is elevated. Certain details of their prophecies will never be accomplished; the unexpected events after the death of the prophets have rendered their realization impossible. Thus there will never be an offspring of David on the throne of Jerusalem, because already, since the time of Jesus, the dynasty of that king does not exist any more. Moreover, the Jews attached little importance to dynastic questions. About two centuries even before Jesus, the Jews had kings of the ancestry of the Maccabees, instead of looking for them among the descendants of David. At that epoch the Jews said: "We hope that God, as he has promised it in the Bible, will have compassion on us and will gather into his holy place all those of us under heaven" (II Maccabees, ii, 17, 18). They do not mention David, because at that time his dynasty had already disappeared.

The author of Ecclesiastes offers a long prayer, and says: "Reassemble all the tribes of Jacob," but he does not speak of David. Tobias speaks also of the future greatness of the people of Israel and of Jerusalem, but does not say a word of the dynasty of David; though at his time that dynasty was still upon the throne. Later, he foretells the destruction of Jerusalem, and afterward the re-establishment of the government of Israel, and says nothing of the dynasty of David, though always invoking the promises of the prophets. One might say that Tobias was republican, because he never alludes to royalty. About a century after Jesus, the valiant Bar Kochba, who was in no manner of royal descent, was accepted by the Jews as the Messiah. But what is more remarkable

still, are the expressions of the ancient kings of the dynasty of David. "Jechonias, with the chiefs and those of the royal blood, the elders and all the people," had sent a writing to Baruch, the disciple of Jeremiah, addressed to the Jews of Jerusalem, wherein they extensively speak of the promises of his master and other prophets concerning the future of the nation, without mentioning at all a Messiah of the descent of David (Baruch, II, 31-35; V, 21-37; and IV, 1-9). Still, at the time when the descendants of David were yet on the throne, and when the fate of that dynasty was still confounded with that of the people of Israel, it was only natural that the prophets of that time predicted the future greatness of that line; it is not their fault that this detail, of the whole, has not been fulfilled, but the basis of their prophecy will always remain true.

After the exile of Babylon and the oppression of the people under the yoke of the foreigner, the Jews did not hope for anything but for a Messiah or anointed one. That meant a powerful king, who would procure for them their independence. And it is also this expectation of which Jesus and the apostles spoke to them, promising them the prompt realization thereof. The announcement of the approach of this happy event, all terrestrial and political, was called "the gospel," a Greek expression, meaning "the good news." Consequently, "preaching the gospel," meant simply announcing the good news that the Messiah, meaning the king, would soon appear, affranchising the Jews from the yoke of the Romans and founding a kingdom of heaven, or a kingdom of God; that is to say, a kingdom governed by the divine laws of justice and good morals.

§ 14.

The gospel, or the good news, contained therefore a purely political innovation, and was not at all religious. It is true, St. John narrates that in consequence of the multiplication of the breads they were going to make him king, "but Jesus departed into a mountain himself alone" (St. John. VI, 15). But that was because he had not been prepared yet. Later, when he believed that his time had arrived, he accepted the royal honors, the object of all his public actions. It was there-

fore that Jesus said unto the apostles, "Go not into the way
" of the gentiles, and into any city of the Samaritans enter ye
" not. But go rather to the lost sheep of the house of Israel.
" And as you go, preach, saying, The kingdom of heaven is at
" hand " (John, x, 5-7).

When Jesus sent his apostles into the Jewish cities, he said to them,
" And whosoever shall not receive you, nor hear your words, when ye
" depart out of that house, or city, shake off the dust of your feet.
" Verily, I say unto you, it shall be more tolerable for the land of
" Sodom and Gomorrah in the day of judgment than for that city " (Matt., x, 14, 15). " And whosoever will not receive you, when you
" go out of that city, shake off the very dust from your feet for a
" testimony against them " (Luke, ix, 5). " That it shall be more
" tolerable for Sodom than for that city " (Luke, x, 12). St. Mark
tells the same thing: " And whosoever shall not receive you or hear
" you, when ye depart thence, shake off the dust under your feet for
" a testimony against them. Verily I say unto you, it shall be more
" tolerable for Sodom and Gomorrah in the day of judgment than for
" that city " (Mark, vi, 11). He curses all the Jews who would neither
hear him nor be charitable to his apostles. But he never acted in that
way with the Samaritans. " And it came to pass when the time was
" come that he should be received up, he steadfastly set his face to go
" up to Jerusalem, and sent messengers before his face, and they went
" and entered into a village of the Samaritans to make ready for him.
" And they did not receive him, because his face was as though he
" would go to Jerusalem. And when his disciples James and John
" saw this, they said, Lord, wilt thou that we command fire to come
" down from heaven and consume them, even as Elias did? But he
" turned and rebuked them, and said: Ye know not what manner of
" spirit ye are of. For the Son of man is not come to destroy men's
" lives, but to save them. And they went to another village " (Luke,
ix, 51-56). Though at another time he wanted to be acknowledged
by the Samaritans also, because they had the same faith and the same
sympathies as the Jews, only that he there failed. The Samaritan
woman said: " I know that Messiah cometh " (St. John, iv, 25). For
Jesus himself prophesied that a prophet had no honor in his own
country. It appears that he had abandoned them.

He selected twelve apostles for the twelve tribes of Israel,
and not a single one for the gentiles. In order to make him-
self popular he made himself more of a Jew than the Jews.
While the Jews healed all the pagan sick, imitating the
prophet Elisha, who healed the pagan Naaman (II Kings, v,
10), Jesus, to the woman of Canaan, who cried unto him, say-

ing, "Lord, help me!" answered and said, "I am not sent but "unto the lost sheep of the house of Israel. It is not meet "to take the children's bread and cast it to dogs" (Matt., xv, 24-26).

He considered, then, all people except the children of Israel as dogs. He said the same to a Greek woman (Mark vii, 24). It is as if he were more catholic than the pope and more royalist than the king. We may well say that he never missed an opportunity to show his exaggerated national self-love and his estrangement from all other people of the world. Thus he said to his disciples: "If thy brother shall trespass against thee, tell "it unto the church; but if he neglects to hear the church, let "him be unto thee as a heathen man and a publican" (Matt., xviii, 17). The same sentiment is manifested in the celebrated Sermon on the Mount, in which he says: "But when you pray, use not vain repetitions, as the heathen do, for they think that they shall be heard for much speaking" (Matt., vi, 7). He adds, in the same sermon, that his disciples should not take care for their subsistence: "For all these do the gentiles seek; "for your heavenly Father knoweth what things you have "need of, before you ask him. But seek ye first the kingdom "of God and his righteousness, and all these things shall be "added unto you" (Matt., vi, 32, 33; Luke, xii, 30). "If "you salute your brethren only, what do ye more than others. "Do not the publicans the same?" (Matt., v, 47.) "Give not "what is holy unto the dogs, neither cast ye your pearls before the swine, lest they trample them under their feet and "turn again and rend you" (Matt., vii, 6). It has been shown in the instance of the Canaanite woman who they are who are designated "dogs." He said likewise to his twelve apostles: "Ye also shall sit upon twelve thrones, judging the twelve "tribes of Israel" (Matt., xix, 28). There is not a single judge for the gentiles.

After St. Luke, he said to the apostles: "And I appoint "unto you a kingdom, as my Father has appointed unto me; "that ye may eat and drink at my table in my kingdom, and sit "on thrones judging the twelve tribes of Israel" (Luke xxii, 29, 30). He said of a Jew by the name of Zaccheus: "This

“ day is salvation come into this house, forasmuch as he is
“ also a son of Abraham ” (Luke xix, 9).

He healed one of the house of the pagan centurion, but the Jews were obliged to ask him urgently to do it (Luke, vii, 4-6). The Pharisees on the contrary admitted that the just gentiles would enter into paradise (*Traite Syhedr.*, chap. xi), and that the seventy sacrifices of the feast of tabernacles, offered every year in the temple, are instituted for the salvation of all the pagan nations (*Tract. Soukkah*, chap. v). As Solomon has pronounced it in his solemn prayer to God : “ Moreover, “ concerning a stranger that is not of thy people Israel, but “ cometh out of a far country for thy name’s sake, when he “ shall come and pray toward this house, do all that the “ stranger calleth to thee for ” (I Kings, viii, 41-43). From the time of the Maccabees, the Jews made sacrifices and prayers for the Lacedæmonian pagan, according to what is due to the propriety toward brethren (I Macc., xii, 11). We read in the Wisdom of Solomon, that the pagan nations of the world, if they are just, participate in the blessings of a future world. “ The first priest offered for the salvation of the pagan Heliodore “ an oblation ” (II Macc. iii, 32). “ Jechonias, the primacies, and those of the royal blood, exiled to Babylon, wrote “ to Jerusalem that sacrifices should be made for Nebuchodonosor ” (Baruch, i, 11).

All the apostles expected an entirely terrestrial kingdom of Israel. It is for that reason, that the mother of the sons of Zebedee said to Jesus : “ Grant that these my two sons may “ sit, the one on thy right hand and the other on the left, in thy “ kingdom. For by the way, they had disputed amongst “ themselves who should be the greatest ” (Mark, ix, 34 ; Luke, xi, 46 ; xxi, 24). According to St. Mark, John and James said to Jesus : “ Grant unto us that we may sit, one on thy “ right hand and the other on thy left hand, in thy glory ” (Mark, x, 37).

The numerous prophecies of the New Testament incline all to one purely political and national object ; and these prophecies are of high importance, because they are written after the Acts. The angel said to Joseph “ Jesus shall save his

“ people [Israel] from their sins ” (Matt., I, 21), and then he will give them their independence.

The Magians asked : “ Where is the King of the Jews who has been born ? When Herod, the King, heard these things he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet : And thou, Bethlehem, the land of Judea for out of thee shall come a governor that shall rule my people Israel. . . . and Herod slew all the children that were in Bethlehem ” (Matt., II, 2-6, 16), in order to save his throne. The Christ should then dethrone Herod in order to become King of Israel, “ notwithstanding Joseph being warned of God in a dream that Archelaus did reign in Judea in the room of his father, who wanted to kill Jesus ” (Matt., II, 22).

All the prophets and angels mentioned in Luke speak in the same way of the people of Israel. The angel said to Zacharias, “ that his son John the Baptist would make come back many Israelites to their God, in order to prepare the people. And he shall go before in the spirit and power of Elias in order to prepare the people ” (Luke, I, 16, 17). The angel said to Mary : “ God will give him [thy son] the throne of David, and he shall reign over the house of Jacob forever ” (Luke, I, 32, 33). The Holy Virgin Mary prophesied, saying : “ God, giving me Jesus, dethroned the mighty ones [Rome], and exalted them of low degree ; he hath holpen his servant Israel in remembrance of his mercy, as he spoke to our fathers and to his seed forever ” (Luke, I, 52-55). “ And his father Zacharias was filled with the holy ghost, and prophesied, saying : Blessed be the Lord God of Israel ; for he has visited and redeemed his people, and has raised up a horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, that we should be delivered from our enemies, and from the hand of all that hate us,” etc. (Luke, I, 57, 71). The holy ghost did not pronounce the name of Rome, in order not to compromise himself in the presence of the Roman garrison. The same holy

ghost goes in the same way to gain Simeon in favor of the national revolution. "Simeon was just and devout, waiting for the consolation of Israel, and the holy ghost was upon him. And he came by the spirit into the temple, and said: Lord, thou hast prepared . . . a light to lighten the gentiles and the glory of thy people Israel" (Luke, II, 25-32). That is to say, the power of the Jews and consequently the spread of monotheism; because these two events were always considered by the prophets as allied together. Thus, the angel, who does not speak much, confines himself to saying to the shepherds: "Fear not, I bring you good tidings of great joy. For unto you is born this day the Savior" (Luke, II, 10, 11). He does not speak of the light which shall enlighten the nations, because that was considered the necessary sequel of the greatness of the nation, and it was superfluous to speak of it.

"Anne the prophetess had lived with her husband seventy years since her virginity; she was a widow of about four-score and four years. She gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke II, 36-38). Thus the old prophetess spoke to everybody of nothing else but the deliverance of Israel; for there was nothing else at the time to speak of. The perverse prophecies which Jesus pronounced before his death, relate to the Jews. We might cite biblical passages, with some variations in form, transcribed into the New Testament. Jeremiah, great patriot as he was, after having predicted all that the Jews should have to suffer by Nebuchodonosor, finishes by saying, that Babylon shall be punished when its time comes. Jesus also manifests his Jewish and patriotic sentiments, when, he says, after the example of Jeremiah: "And Jerusalem shall be trodden down of the gentiles, until the times of the gentiles be fulfilled" (Luke, XXI, 24). Then the gentiles shall be punished on their part for all the evils they had committed upon the Jews. The prophecies of the New Testament are as national as the prophecies of the Bible and Moses. But there is still some difference between them.

Thus, Moses, the founder of Jewish nationality, has believed himself, it is true, to be obliged to pronounce terrible maledictions against his people if it should become faithless; he speaks

of epidemical maladies; of evils inflicted on the nation by enemies, and even by nature, as dryness, famine, etc.; but he does not predict the perversion of all morality, as brutishness, treason, and parricide. The passages of Deuteronomy, (LII, 55, 57,) relate to little children starving; it has not been said that they will be killed. Jesus is the only one and the first who predicts "that several will betray one another and hate one another," "the abomination of desolation" (Matt., xxiv, 10-15). "A brother will deliver up his brother to death, and the father the son, and children shall rise up against their parents and shall accuse them to be put to death. When you shall see the abomination which causes the desolation, it will be such an affliction. . . . And except that the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom he has chosen, he has shortened the days. . . . And the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Mark, xiii, 12-14, 20-25). "And ye shall be betrayed both by parents and brethren, and kinsfolk and friends, and some of you shall they cause to be put to death" (Luke, xxi, 16). "And the brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death" (Matt., x, 21). These are passages which have not any analogue in the books of Moses. But besides this difference, the prophecies of Jesus relate to the people of Israel, as those of the Bible.

Finally, everybody and even the disciples of Jesus thought of nothing but a political deliverance of Israel. "Jesus saw Nathaniel coming to him, and said of him: Behold an Israelite indeed, in whom is no guile. Nathaniel said unto him: Rabbi, thou art the Son of God" (John, i, 47-49). "Much people were come to the feast; took branches of palm-trees and went forth to meet him, and cried, Hosannah! blessed is the King of Israel. And when he found a young ass, he sat thereon; as it is written, Fear not, daughter of Zion, behold thy king cometh" (John, xii, 12-15). Pilate was at last convinced that Jesus was going to make himself king. "Pilate late said to the Jews: Behold your king" (John, xix, 14). "And Pilate wrote a title and put it on the cross, and the

“ writing was: JESUS OF NAZARETH, KING OF THE JEWS ; it
“ was written in Hebrew, in Greek, and in Latin. Then said
“ the chief priests of the Jews: Write not the King of the Jews.
“ Pilate answered: What I have written I have
“ written” (John, xix, 19-22). The apostles themselves, after
the death of Jesus, cried and said: “But we trusted that it
“ had been he which should have redeemed Israel” (Luke, xxiv,
21). This is a very important avowal, as it shows *irrefutably*
that, till the death of Jesus, everybody was convinced that he
intended nothing else but re-establishing a kingdom of the Jews,
entirely political and terrestrial.

§ 15.

It is, therefore, only after the death of Jesus that the apostles abandoned the views and the doctrines of the Master, in order to adopt the necessity of the passion and the second appearance. For that reason, they wrote the gospel a long time after the death of Jesus, and after they had conceived their new doctrine; and they have effaced as much as possible of the history which might confirm the reader in the primitive idea, while they took care to put in as much as possible what should conciliate with the new plan. Still, they have left a sufficiency of traces, which clearly demonstrate the political object of Jesus. If they had committed the gospel to writing before the death of the Master, at the time when they still were in hope of his terrestrial power, the persevering object of Jesus to become king of the Jews would have been more plainly seen. It is obvious that in following his political career, he has done a great many other things which the evangelists pass in silence.

On the other hand, it is impossible that Jesus predicted his resurrection. Matthew relates; it is true, that on the Sabbath day “the chief priests and Pharisees came together unto Pilate, and said: We recollect when Jesus was alive he said, “ I shall resuscitate after three days. Order, then, that the “ sepulcher be guarded for three days, lest his disciples may “ come during the night and carry away his corpse and say to “ the people he is risen from the dead. Pilate said unto them, “ Ye have a watch, go ye away and make it as sure as ye can.

“ So they went and made the sepulcher sure, sealing the stone
“ and setting a watch ” (Matt., xxvii, 62-66).

But if this story were authentic, it is not to be comprehended how the disciples of Jesus could have been able to go there freely ; how women “ came to the sepulcher and said
“ among themselves : Who shall roll away the stone from the
“ door of the sepulcher ” ? (Mark, xvi, 2, 1). They do not ask themselves how they might enter in spite of the Roman soldiers. If the supreme authority of the nation had gone out of the city on the holy Sabbath, and in great procession, escorted by soldiers, all the inhabitants would have known it ; still, the women and St. Peter himself acted as if they knew not at all that the sepulcher was guarded. Lastly, if Jesus had really predicted his resurrection, and had acted accordingly, even his adversaries must have known of that prediction ; it is not to be comprehended how his disciples, his intimate friends, knew nothing of it. “ Mary Magdalen, that had been with him, that
“ had mourned and wept, told them. And they, when they
“ heard that he was alive, and had been seen of her, believed
“ not. After that he appeared in another form unto two of
“ them. And they went and told it unto the residue ; neither
“ believed they them ” (Mark, xvi, 10-13). “ It was Mary
“ Magdalen, and Jeanne, and Mary the mother of James, and
“ other women that were with them, which told these things
“ [resurrection] unto the apostles, and their words seemed to
“ them as idle tales, and they believed them not ” (Luke, xxvi, 10, 11). “ Jesus himself stood in the midst of the apostles.
“ But they were terrified and affrighted, and supposed that they
“ had seen a spirit. And he said unto them : Why are you
“ troubled, and why do thoughts arise in your heads ? Behold
“ my hands and my feet ; handle me and see, for a spirit has
“ not flesh or bones as ye see me have. But as they believed
“ not yet, he said unto them, Have ye here any meat ? And
“ they gave him a piece of broiled fish and a honeycomb. And
“ he took it and did eat before them ” (Luke, xxvi, 37-43).
If Jesus had not eaten after his resurrection, the apostles would not have believed it. “ Thomas, one of the twelve, called
“ Didymus, was not with them when Jesus came ; he said unto
“ them : Except I shall see in his hands the prints of the nails

and put my finger into the prints of the nails, I will not believe" (John, xx, 24, 25).

§ 16.

Still, there is no doubt that Jesus had foreseen all the sufferings which he had to undergo in case of failure. The prediction of the resurrection was only later interpolated. More than that, he not only foresaw his sufferings, but he spoke very often to his disciples of it, to make them acquainted with the danger of the work, in order that they might prepare themselves and do their best in surmounting all obstacles and defying all perils. This is what we clearly see if we examine all the passages wherein Jesus predicts his passion. Right here let us make a remark of particular importance. We know that the apostles often importuned Jesus, and demanded of him places of honor—to be seated at his right or left hand when he should have mounted the throne—or other formal promises, in exchange for their services and sacrifices. Now, they never made these demands at random; there was always an occasion to justify them. Of what character was such an occasion? It was always the inauspicious prediction of Jesus that he was going to suffer.

Still, in a single instance it was an extraordinary exigency of Jesus, when he said to a man eminent in learning, virtues and position: "If thou wilt be perfect, go and sell that thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven; and again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. When his disciples heard it they were exceedingly amazed, saying, Who, then, can be saved? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefor? And Jesus said unto him, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one that has forsaken houses shall receive an hundred fold" (Matt., xix, 21-29; Mark, x, 21-30; Luke, xviii, 21-30). We can easily understand the

exigency of the Master, justifying the demands of his servants who wanted fixed the recompenses which they should receive for their services.

The result of these predictions was no prophecy, but a means to prepare the disciples for the dangers which they might encounter.

Here are all the passages of the four evangelists which contain the prediction of the passion:

“Jesus commenced to declare that he must go to Jerusalem, and suffer many things. . . . Then said Jesus to his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. . . . Verily I say unto you: There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom” (Matt., xvi, 21-24 and 28; Mark, viii, 31-34, and ix, 1; Luke, ix, 22-27).

Thus these three evangelists, called synoptics (because they give a veritable history of Jesus abridged, which cannot be said of St. John), agree that the sinister prediction had been followed by an impassioned appeal to sacrifice everything in order to succor him in his dangerous work, with the certain promise that his disciples shall receive the reward before their death. Even in St. John we find the prediction of the passion followed by the same appeal to the devotion of the disciples. At another time Jesus said: “Behold we go up to Jerusalem, and the Son of man shall be betrayed, . . . and they shall condemn him to death. . . . Then came to him the mother of Zebedee’s children, and said: Grant that these my two sons may sit, the one on thy right hand, the other on thy left, in thy kingdom” (Matt., xx, 18-21). Here, then, is the prediction of the passion, which is an opportunity for the apostles, sons of Zebedee, to ask in advance the reward for the part which they take in this dangerous work. Again: “Jesus said to them [his disciples]: The Son of man will be betrayed into the hands of men, and they shall kill him. And then they were come to Capernaum, and they [the disciples] disputed which one of them will be the greatest” (Mark, ix, 31-34; Luke, ix, 44-46). Once, on the contrary, it was the ambition of the apostles which was followed by the prediction of the

passion, "but they did not understand what he said to them" (Luke, xviii, 28-34).

The prediction of Jesus that he would be betrayed was likewise followed by a contest among them (the apostles) in order to decide who "would be considered as the greatest" (Luke, xxi, 24). After St. Matthew, this prediction was followed by a protest of all the apostles of their fidelity in every respect: "Peter said unto him, Though I should die with thee, yet will I not deny thee" (Matt., xxvi, 35). It was this protest which he wanted to obtain, and which gave him the necessary courage. St. Luke tells this part in the following manner: Jesus said at first that they were going to betray him, because he had not much confidence in the faithfulness of the apostles, because at that occasion he said: "Simon, Simon, behold! Satan hath desired to have thee, that he may sift thee like wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren" (Luke, xxi, 31, 32). All the apostles, not alone Judas, needed to be strengthened in their faithfulness, and St. Peter himself slipped, being tempted by the devil. Having heard the sinister foresight of the Master and his fear of being betrayed, they believed that the opportunity was not unfavorable to obtain promises, and they commenced discussing which among them should be the greatest (Luke, xxi, 24). Jesus, indeed, then tried to gain them by all possible means, and shows them at first an extreme humility. Is he not the Master? and still, "I am among you as he that serveth" (Luke, xxi, 27). He made them besides magnificent promises, offering them with perfect gracefulness a reward which they had well merited for their remarkable services, and said to them: "You are they, which have continued with me in my temptations, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Lastly, he recalls the benefits which they owe him, asking them: "When I have sent you without purse and without shoes [in order to travel in all the cities of the Jews] have you been in need of anything? And they answered: Of nothing" (Luke, xxi, 35); because the Pharisees had indeed everywhere received Jesus and the apostles with a hospitality which left nothing

more to desire. Thus, after having employed all these means in order to gain them, Jesus said to them : “ But now he that “ hath a purse, let him take it, and likewise his scrip ; and he “ that hath no sword, let him sell his garment and buy one ” (Luke, xxii, 36).

The verse, Luke, xxii, 37, is evidently interpolated. How, indeed, admit that Jesus wanted arms, “ because the word which is written “ must be accomplished ” ? How was it necessary for him to procure sabers for his disciples, in order to let himself be crucified ?

We see, then, it was no suspicion of being betrayed ; neither was it a certainty ; because he tried to gain the apostles, and engage them to procure arms. During the night when Jesus was arrested in order to be condemned, “ there came to him a “ woman having an alabaster box of very precious ointment, “ and poured it on his head, as he sat at meat. Jesus said, “ For in that she had poured this ointment on my body, she did “ it for my burial ” (Matt., xxvi, 9-12).

This prediction had not any effect upon the disciples. Besides, it was pronounced at the same time when Jesus spoke of betrayal, and had consequently the same motives. It is the same with that mentioned in Matt., xvi, 2.

At the occasion of the transfiguration of Jesus, we find again this prediction of the death of Jesus (Matt., xvii, 9-12 ; Mark, ix, 9-12 ; Luke, ix, 31). “ But the apostles were overwhelmed “ with sleep, and Peter said, Let us make three tents, one for “ Moses, one for thee, and one for Elias ; because they knew “ not what they said ” (Mark, ix, 6 ; Luke, ix, 32-33). We have therefore nothing to do with that prediction.

We find also in St. Luke three other passages which inclose this prophecy ; the one wherein he had it said to Herod : “ Go “ ye and tell that fox, Behold, I cast out devils, and I do cures “ to-day and to-morrow, and the third day I shall be perfect- “ ed ” (Luke, xiii, 32). This is a passage which cannot be reconciled to history, and the sense of which is difficult to comprehend. We have nothing to do any more with passages (Luke, xvii, 25, and xxi) wherein are to be found sinister prophecies for all nations, which never will be accomplished, at least if we should not apply them to the times of Attila and the crusaders.

Once he compares himself to Jonas, and says "that he will be three days and three nights in the grave" (Matt., xii, 40). But he was only two nights in the grave, consequently this passage is interpolated by an ignorant copyist.

As to St. John, he does not speak of prophecies, but of oracles, susceptible of being interpreted in different ways (John, ii, 20-21; iii, 14-16; vi, 70; vii, 33; viii, 21; xiii, 10, 18, 33; xiv, 2; xvi, 5-16).

We see that St. John endeavors to repeat as copiously as possible this prophecy of the death of Jesus. He went still farther. He did not confine himself, like the other evangelists, to the predictions of Jesus, but he made also Caiaphas predict the same thing, and he found a very plausible reason in answering those who interrogated, How the enemy of Jesus could have received the gift of prophecy? Because, St. John remarked, he was high priest that year, and prophesied that Jesus should die for the nation (John, xi, 51).

That which should particularly be considered as worthy of remark, in perusing the passages in which Jesus predicts his passion, is that we peruse always at the same time those passages in which the apostles demand, and very often obtain, rewards for their participation in this dangerous work, in proportion to the perils to which they are going to expose themselves.

SECOND PART.

§ 17.

Let us examine, now, the two different systems contained in the New Testament, to wit: the one conceived by Jesus, of a single appearance of the Messiah for the political deliverance of the Jews; the other of the sufferings of the Messiah, and of his two appearances—a system which was adopted by the apostles after the first plan had failed through the death of the Master. We have seen that, in spite of all that the evangelists have done to conform the history of Jesus to their new system, there have been numerous traces left in the gospels which plainly show the end originally aspired after by the apostles. It was impossible for them to extinguish all these traces, because their original object was too well known by their contemporaries, who had seen them at work when that object was nothing but political. So much so, that, in order to accredit the new system, they found themselves obliged to declare that they themselves had been in error; that Jesus had always had the immutable object in view to die on the cross, but they themselves had misapprehended the sayings of the Master. They accused themselves of ignorance, in order not to confess the error or the failure of Jesus; though, if the expressions which he uttered at his second appearance, when seen upon the clouds of heaven, may indeed be obscure and difficult to understand, those which concern his political kingdom are so perfectly clear that even the blind may be fascinated by it, as we have proved already, and as we shall continue to show further on.

§ 18.

John the Baptist, the cousin and forerunner of Jesus, had the same political object. He made the people understand,

through expressions somewhat obscure but sufficiently intelligible, that it was Jesus who would realize its political deliverance. He acted as if Jesus was unknown to him. He said to the people: "I did not know him [Jesus], but God said to me, "Upon whom thou shalt see the spirit descending and remaining on him, the same is he which baptizeth with the holy ghost. And I saw, and I bare record that this is the Son of God" (John, i, 33, 34). Still, Jesus was his cousin, and nearly of the same age as himself. "The angel answered and said unto Mary, The holy ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also, the holy thing which shall be born of thee shall be called the Son of God. And here Elizabeth [the mother of John the Baptist] thy cousin, has also conceived a son, and she [Elizabeth] is at present in the sixth month of her pregnancy. Then Mary arose and went into the house, and saluted Elizabeth, and as soon as Elizabeth heard the salutation of Mary, the little child [John the Baptist] leaped in her womb, and Elizabeth cried out: The mother of my Lord has just visited me; for lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy" (Luke, i, 35-44). John the Baptist was, then, the cousin of Jesus, and only six months older than him. His mother was visited by Mary, and Jesus was about thirty years old when he was baptized by John (Luke, iii, 23). John's father and mother went every year to Jerusalem. He had numerous opportunities to see his cousin. What is still more important, even during his life as a fœtus he had already recognized Jesus the Messiah. Besides, he went often with his family and with Jesus to Jerusalem at the feasts. How could he, then, say to the people he did not know him?

One might answer that he knew him well personally, but that he did not know him as the Messiah. Still, even during his existence as a fœtus he knew him as the Messiah. One could take refuge in an ancient creed, according to which, the fœtus knows everything that is going on, and nothing is concealed from it; but after being born, the babe is knocked upon the mouth by an angel, by which he is made to forget everything, and a furrow is left under the nose, right in the middle of the

upper lip, which is plainly visible in all men's faces. But, according to Matthew, St. John knew perfectly well that Jesus was the Messiah, even before he had seen the spirit descending upon him. This is what Matthew has to say about it:

"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying: I have need to be baptized of thee, and comest thou to me? And Jesus, answering, said unto him: Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo! the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him. And lo! a voice from heaven, saying: This is my beloved Son, in whom I am well pleased" (Matt., III, 13-17). All this shows a secret understanding between the two cousins. John announces that the kingdom of heaven is approaching; that the Messiah has already arrived, but that he expects a sign from heaven in order to know him. Jesus comes to John in order that the latter should make him known to the people as the Messiah. Both of them glorify one another publicly. "Jesus said that John is a prophet, and even greater than all the past and future prophets; among those which are born of women, there has not risen a greater than John the Baptist—this is Elias, which was to come" (Matt., IX, 11-14). "John the Baptist, in his turn, said: As to me, I baptize you with water unto repentance, but he that comes after me is mightier than I—I am not worthy to bear his shoes" (Matt., III, 11); "the latchet of whose shoes I am not worthy to unloose" (Mark, I, 7; Luke, III, 16). "Upon him thou shalt see the spirit descending and remaining; it is he . . ." (John, I, 33).

John the Baptist and Jesus have the same language, the same doctrines, and consequently the same end in view. John says: "Repent ye, for the kingdom of heaven is at hand" (Matt., III, 2). Soon Jesus himself commences to preach and to say: "Repent, for the kingdom of heaven is at hand" (Matt., IV, 17). As soon as he had found partisans, he sent them into all the cities of the Jews. Neither Jesus nor John the Baptist attempted to teach the Jews what they had to ex-

pect of the Messiah, nor to convince them how erroneous they were if they hoped of him a political delivery. It follows therefrom, that John the Baptist and Jesus both conceived the project to prepare the Jews to shake off the yoke of the Romans, and to rouse in them the desire for national independence. "When he entered into Jerusalem, the whole multitude of the disciples began to praise God. . . . They said, "Blessed be the king. And some of the Pharisees from amongst the multitude said unto him, Master, rebuke thy disciples. And he answered, and said unto them: I tell you if these should hold their peace, the stones would immediately cry out" (Luke XIX, 37-40). Thus he was received by the people with the cry: "*Long live the king!*"

Intelligent persons proposed to him to stop such compromising cries, but he preferred to let them go on, instead of taking advantage of the opportunity and giving the people to understand that they were mistaken, and that they misunderstood the mission of the Messiah. His answer, "If they keep silent the stones would cry," could only confirm the Jews in their traditional ideas, and push them the more on the political road. All the evangelists, even John, speak of this "Live the king," which was called out before Jesus. "Many people took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed be the king! And Jesus, when he had found a young ass, sat thereon; as it is written: Fear not, daughter of Zion, behold, thy king cometh" (John, XII, 12-15).

§ 19.

Jesus wanted by all means to captivate the people by his miracles. It is true, he forbids often to make them publicly known, but that is solely done in order to draw so much the more the attention of the public to them, because it was only the circumstances which made it impossible to keep secret what he prohibited to reveal. "Behold, there came a leper, . . . and Jesus touched him and he was cleansed. And Jesus said unto him: See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded" (Matt., VIII, 1-4; Luke, v, 12-14). Thus a great multitude had assisted the miracle, and the convalescent had to pre-

sent himself to the priest; consequently a secret is impossible. "And when Jesus departed thence, two blind men followed him, crying and saying: Thou son of David, have mercy on us. . . . Then touched he their eyes. . . . And their eyes were opened; and Jesus straightly charged them, See that no man know it. But they, when they were departed, spread abroad his fame in all that country" (Matt., ix, 27-31). Jesus has here obtained all he wanted, because the blind men have cried after him, in a manner that many people have heard them; it did not fail, then, that the prohibition had exactly the contrary effect, and that they narrated it to everybody. "A great multitude followed him [Jesus], and he healed them all, and charged them that they should not make it known" (Matt., xii, 15-16).

"There came a leper to him; he [Jesus] touched him, and said unto him: I will, be thou clean, . . . and he was cleansed. And Jesus said unto him: See thou say nothing to any man. But go thy way and show thyself to the priest. But he went out and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city" (Mark, i, 40-45).

"A great multitude of people followed him from Galilee, Judea, Idumea, and from the Jordan, and from the neighborhood of Tyre and Sidon they came in great numbers; and he healed many of them, but he forbade them strongly to make it known" (Mark, iii, 7-12). "Jairus besought him urgently, saying: My little daughter lieth at the point of death; I pray thee, come. . . . And Jesus went with him, and he was followed by a great crowd of people. . . . Having arrived at the house, he saw that they were making a great noise, and people weeping and crying [they believed that the girl was dead]. . . . He went to the place where she was lying, took her by the hand, and said to her: *Tabitha, cumi!* which is, being interpreted, Damsel, arise! and straightway the damsel arose and walked, for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straightway that no man should know it" (Mark, v, 23, 24, 38-43; Luke, viii, 40-56). "And they brought unto him one that was deaf

“ and had an impediment in his speech. And he put his fingers into his ears, and he spit and touched his tongue. And looking up to heaven, he sighed, and said : *Ephphata!* that is, Be opened. And straightway his ears were opened and his tongue was loosed ; and Jesus prohibited saying it to any body ; but the more he prohibited, the more they spoke about it ” (Mark, vii, 32-38). That was what Jesus intended. One day he [Jesus] saw a great crowd, . . . and one man amongst them said : “ Master, I have brought unto thee my son, which has a dumb spirit who attacks him by convulsions. Jesus said unto him : If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears : Lord, I believe ; help thou my unbelief. And when Jesus saw that the people came running together, he said : Thou dumb and deaf spirit, I order thee to come out of him [the epileptic]. . . . The spirit went out. And Jesus would not that anyone should know it ” (Mark, ix, 14-30).

“ All they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them and healed them. And devils also came out of many, crying out and saying : Thou art Christ, the son of God. And he, rebuking them, suffered them not to speak ; for they knew that he was Christ. He went away and a multitude of people were looking for him, and went to the place where he was ” (Luke, iv, 40-42). He healed a man full of leprosy, and Jesus ordered him to speak of it to nobody ; but go, he said, “ show thyself to the priest ; and his reputation spread more and more ” (Luke, v, 14-15). Though at other times, on the contrary, he recommended to publish his miracles, but that was only in cases where he had weighty motives to fear that they might remain unknown to the public. “ A man was possessed by a legion of devils. Jesus drove them away, and all the devils besought him saying : Send us into the swine, that we may enter into them ; and Jesus permitted it unto them. And the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea ; of which there were about two thousand. Then the people went away. They [very likely the proprietors of

“ the swine] began to pray him [Jesus] to depart out of their
“ coasts. And when he was come into the ship [in order to
“ leave the country which he had ruined by making perish
“ two thousand swine], he who had been possessed with the
“ devils prayed that he might be with him ; but Jesus suffered
“ him not, but said unto him : Go home to thy friends, and tell
“ them how great things the Lord hath done for thee, and hath
“ had compassion on thee. And he departed and began to pub-
“ lish in Decapolis how great things Jesus had done for him,
“ and all men did marvel ” (Mark, v, 9-20 ; Luke, viii, 30-39).

It may be understood that all those who had lost their swine, and who ordered Jesus to quit their country, had not at all been disposed to extol the miracle which had ruined them ; he who had been healed might have been intimidated by those men, and have been afraid to speak about it. Far from ordering him to keep the miracle a secret, Jesus on the contrary urged on him to tell it to everybody, and advised him to go to his parents, where he need not be afraid of the proprietors of the swine. Besides, this man, who had not any more a devil in his body, had still much of spirit. Jesus told him : “ Speak
“ of the great things which *God* hath done unto thee.” But he comprehended the true meaning of that, and he related the wonderful things which *Jesus* had done unto him. When John had sent, asking Jesus whether he was the Messiah, “ Jesus
“ answered and said unto them : Go and show John again those
“ things which ye do hear and see. The blind receive their
“ sight, the lame walk, the lepers are cleansed, the deaf hear,
“ and the dead are raised up ” (Matt., xi, 4, 5). It shows that he himself wanted that his miracles in medicine and chirurgy should be made public [he heals the blind and the lame, and resuscitates the dead (people who are in a swoon)] in order to demonstrate that he is the Messiah. One day the seventy disciples came back with joy, saying, “ Lord, even the devils are
“ subjected to us through thy name. . . . Jesus trem-
“ bled with joy, and said : I thank thee, oh Father, Lord of
“ heaven and earth,” etc. (Luke, x, 17-24). He said again :
“ If I had not done among them the works which no other
“ man did, then they had not had sin ; but now have they both

“ seen and hated both me and my Father ” (John, xv, 24). He considers therefore the miracles as sole proof of his mission.

§ 20.

It is, then, above all, by his miracles he will prove that he is the Messiah. He relies particularly upon the lower classes of people, who are ignorant and credulous. He associates voluntarily with people of low estate and some of bad character, who are discontented with society. He counts little upon enlightened and prominent men of the nation, who are generally not easily disposed to be influenced by declaiming and a dubious reputation, but who on the contrary want to examine everything. Now nothing in the world has more to fear from examination than a miracle. Surely, intelligent people are not satisfied to see with their own eyes the performance of a miracle, or the miraculous healing of a sick person, only ; but they want, besides, to convince themselves of the reality of the sickness. When it happened that the adherents of Jesus made a great bustle about the healing of an individual who had been born blind, the adversaries of Jesus wanted before everything to know whether this man had been indeed blind before, and the investigation made in the matter led to the punishment of the *quasi* blind man, which proves that he was accused of conformity and complaisance. “ The Jews did not believe concerning him that he had been blind ” (John, ix, 18). The greatest miracle of the New Testament is the resurrection of Lazarus. It was imparted to Jesus that Lazarus was sick. Jesus said : “ This malady leads not to death, but to the glory of God, in order that the Son of God may be glorified by it.” And though he had heard that Lazarus was sick, “ he remained still at the place where he was ” (John, ix, 4-6), in order to give Lazarus time to die. At the end of a few days, he said to his disciples : Lazarus is dead. I am glad for your sake that I was not there, to the intent that you may believe. . . . “ Then when Jesus came, he found that he had lain in the grave four days already. . . . Then said Martha unto Jesus : Lord, if thou hadst been here, my brother had not died. . . . Jesus cometh to the grave ; it was a cave, and a stone laid upon it. Jesus said : Take ye away

“ the stone. Martha, the sister of him that was dead, said
“ unto him : Lord, by this time he stinketh. For he had been
“ dead four days. Jesus said unto her : Said I not unto thee
“ that if thou wouldst believe, thou shouldst see the glory of
“ God? Then they took away the stone, and Jesus lifted up
“ his eyes and said : Father, I thank thee that thou hast heard
“ me, and I know that thou hearest me always ; but because
“ of the people which stand by, I said it, that they may believe
“ that thou hast sent me. And when he thus had spoken, he
“ cried with a loud voice : Lazarus, come forth ! and he that
“ was dead came forth, bound hand and foot with grave-clothes,
“ and his face was bound about with a napkin. [A triple mira-
“ cle ; he lives again, is able to rise and to walk, in spite of the
“ bands and his bound-up face.] Jesus said to them : Loose
“ him and let him go” (John, ix, 14, 15, 17-21, 38-44). In
this extraordinary miracle is one mishap : that is, that Lazarus
was an old friend, and that he had two sisters, Martha and
Mary, whom Jesus loved much. That Mary was the same
who anointed the Lord with ointment and wiped his feet with
her hair, and Lazarus was her brother. Therefore his sisters
sent unto Jesus, saying : “ Lord, behold he whom thou lovest
“ is sick. Now, Jesus loved Martha and her sister and Laza-
“ rus” (John, xi, 2, 3, 5).

It was the same woman of whom was written : “ And be-
“ hold a woman in the city which was a sinner, who wiped the
“ feet of Jesus with her hair, and kissed his feet and anointed
“ them with ointment. . . . Jesus said unto Simon :
“ Since I entered this house, she has not ceased to kiss my
“ feet. She has anointed my feet with ointment. Wherefore
“ I say unto you : Her sins, which are many, are forgiven ; it
“ is because she has loved much” (Luke, vii, 37, 38, 44-47).
It is easy to understand that the miracle of Lazarus caused
considerable excitement.

“ Then gathered the chief priests and the Pharisees a coun-
“ cil, and said : What do we? for this man doth many mira-
“ cles. If we let him thus alone, all men will believe on him ;
“ and the Romans will come and take away both our place
“ and nation. And Caiaphas, the high priest that same year,
“ said unto them : You know nothing at all, nor consider that

“ it is expedient for us that one man should die for the people, and that the whole nation perish not ” (John, xi, 47-50). “ But the chief priests consulted that they might put Lazarus also to death ” (John, xii, 10). They looked upon him as an accomplice in the miracle. The condemnation was therefore justifiable ; the security of the nation required it.

§ 21.

All those who support their ideas by miracles, address themselves to the lower class of people and distrust enlightened men. That is what Jesus did. He was not a scholar, as generally considered. “ The Jews were astonished, and said : How knows this man the scriptures ? he has not learned them ” (John, vii, 15).

It was a custom with the Jews to read the Pentateuch and the Prophets every Saturday in the synagogues, and they had these writings translated into the vernacular. Therefore every Jew knew the Bible more or less, according to his intelligence, without having learned it. In this manner it may be explained how Jesus and the apostles sometimes cited passages.

“ Even his brothers did not believe in him ” (John, vii, 5). “ And when his friends heard of it, they went out to take hold of him ; for they said, He is beside himself ” (Mark, iii, 21). It was said of him : “ Have any of the rulers or Pharisees believed on him ? But this people, who know nothing, are cursed ” (John, vii, 48, 49). “ Sts. Peter and John were unlearned and ignorant men ” (Acts, iv, 13). “ St. Peter was a fisherman, St. Paul a tentmaker ” (Acts, xviii, 3).

It is well known that the illustrious savant M. Ernest de Bunsen, in his work entitled, *The Hidden Wisdom of Christ, and the Key of Knowledge, or History of the Apocrypha* (London, 1865), according to M. Emile Burnouf (*Revue des Deux Mondes*, December 1st, 1865), has made three great discoveries :

(a.) The first discovery, the most unforeseen and the most remarkable, is that Christianity has no relation with the Bible, as has been innocently believed for eighteen hundred years. It issues directly from Zoroaster, and has been imported into Judea by contraband means, in spite of the inspection of the Jewish authorities ; that is to say, conserved as a mystery in spite of Mosaic opposition.

(b.) Adam represents Zoroaster ; Abel represents the agriculturists who are converted to monotheism ; Cain, the shepherds who conserve

their gods and retire to the Orient; though it is now more than thirty centuries that it has been believed, with Moses, that Abel was a shepherd and Cain an agriculturist.

(c.) St. Paul was a merchant; while for eighteen centuries it has been believed that he practiced the trade of a tentmaker, as is said in Acts, XVIII, 3.

I make no pretension to criticise these discoveries, without having read the work. But I may remark that I have more confidence in the historical recitals of "Moses" and of the "Acts," than in the hypotheses of Mr. Bunsen.

Many apostles were publicans. The apostle St. Barnabas said in his catholic epistle: "*Apostolus suos, qui prædicaturi erant illius Evangelium, elegit homines omni peccato iniquiores ut ostenderet quod non venit vocare justos, sed peccatores ad penitentiam.*" "Jesus chose the greatest scoundrels of all mankind, in order to show that he has come to call not the just but the sinners to repentance" (St. Barnabe, v).

That explains the predilection of Jesus for the poor of spirit, and for those of low life. He says in his Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. v, 3). "A scribe said to him: Master, I follow thee whithersoever thou goest! And Jesus said unto him: The Son of man has not where to lay his head" (Matt., VIII, 19, 20). This shows that he did not want any educated apostles, under pretext that he had no place to house them; but he engaged publicans to follow on his travels, knowing well that Jewish charity furnished to him and all who followed him sufficient lodgings.

"Jesus saw a man named Matthew, sitting at the receipt of custom, and he said unto him, Follow me: and he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples: Why eateth your Master with publicans and sinners?"

The publicans were the dregs of the nation, who put themselves shamelessly at the service of the Romans, in order to extort unjust and arbitrary imposts from the unhappy people.

"And Jesus said unto them: They that are whole need not a physician, but they that are sick" (Matt., ix, 9-12; Mark,

11, 14-17; Luke, v, 27-31). Christ engages, therefore, a publican to follow him in order to make the acquaintance of all his colleagues, for the purpose of healing their souls. Nevertheless, the Jews must have naturally become more suspicious of this new method of administering medicine to the soul, since Moses and the prophets practiced constantly the custom of addressing themselves to the most prominent persons of the nation. When Moses went to Egypt in order to establish both the religion and the independence of the nation, he commenced by convoking the elders of Israel (Exodus, iv, 29). It is then not at all astonishing that the Jews reproached Jesus as being "a man gluttonous and a wine-bibber; a friend of publicans and sinners" (Matt., xi, 19; Luke, vii, 34).

"Then certain of the Scribes and of the Pharisees answered, saying: Master, we would see a sign from thee. But he answered and said to them: An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the prophet Jonas" (Matt., xii, 38-39; Mark, viii, 11-12; Luke, xi, 29). It is evident, then, that men of intellect were not admitted to see and examine his miracles.

Jesus never missed an opportunity to extol the poor and abase the rich. He says: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt., xix, 24; Mark, x, 25; Luke, xviii, 25). And here is the occasion: "Behold, one came and said unto him: Good master, what good thing shall I do that I may have eternal life? And he said unto him: Why callest thou me good? There is none good but one, that is God. But if thou wilt enter into life, keep the commandments. The young man said unto him: All these things have I kept from my youth up; what lack I yet? Jesus said unto him: If thou wilt be perfect, go and sell that thou hast and give it to the poor [probably to the poor disciples of Jesus]; after that, come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions." Then Jesus said that for a rich man it is difficult to enter into heaven (Matt., xix., 16-23). Thus, a rich man who fulfills all his duties, but who hesitates to bequeath all his

goods to the church at the cost of his rightful heirs, will not enter into the kingdom of God, but will yield his place to a poor man who has no other merit than his poverty. He said also: "Blessed be you poor, for yours is the kingdom of God. . . . But woe unto you that are rich, for you have received your consolation (Luke, vi, 20-24). "Blessed are you when men shall hate you, and shall reproach you and cast out your name as evil. . . . Woe unto you, when all men shall speak well of you" (Luke, vi, 22-26). According to this, all virtuous men are cursed, and those whose names are disgraced, and who are despised by everybody, are the blessed. It is true that a man of high consideration, who enjoys the esteem and the affection of everybody, may be a hypocrite, and that a man in low esteem may have great merits; but such is and was at all times a rare exception, and was at no time accepted by any moralist as a general rule. Besides, according to Jesus, it is not at all the question of a man who enjoys a good reputation and who is a hypocrite. It is the fortune itself, merited or not, which leads to hell; or the misfortune itself, deserved or not, which leads straight away to paradise. Such is palpably shown in the parable of Lazarus and his rich neighbor. Lazarus has no merit. "Lazarus was full of sores, and desired to be fed with the crumbs which fell from the rich man's table." In other words, the rich man ate first, and afterward gave to his poor neighbor to eat.

The Latin translation adds, "*Et nemo illi dabat*," but the Greek text does not say it.

"And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and saw Abraham afar off, and he cried: "Father Abraham, have mercy on me, for I am tormented in this flame" (Luke, xvi, 20-24). What answers Abraham? He has nothing to reproach him for; on the contrary, the rich man fed every day his poor neighbor, and, since he was no physician, we cannot reproach him for the sores of Lazarus. Still, Jesus put into the mouth of Abraham the following an-

swer: "Son, remember that thou in thy lifetime receivedst
"thy good things, and likewise Lazarus evil things [the first
" *ta agatha sou*," and the other "*ta kaka*"]; but now he is com-
"forted, and thou art tormented" [Luke, xvi, 25]. Everyone
has, then, unfortunately, his amount of good things and his
part of evil. The rich one has received the good things during
his life; consequently he must burn in the fire of hell. Lazarus,
on the contrary, had nothing but sores; he has already received
his part of evil; consequently he enters into paradise. This
doctrine is also clearly expressed in the Pseudo-Esdras, when
the author of it says: "They cannot obtain these good things
" [paradise] in store for their efforts [they may have been pious,
" then], if they do not previously walk in some unfortunate
" paths" (IV Esdras, vii, 14). Jesus said, at another time :
" Woe unto you that are rich, for ye have received your conso-
" lation. Woe unto you that are full, for ye shall hunger.
" Woe unto you that laugh now, for ye shall mourn and weep.
" Woe unto you if all men speak well of you, for so did their
" fathers to the false prophets" (Luke, vi, 24-26). When
Jesus had said that the rich people, though pious, could with
difficulty enter into paradise, "his disciples were very aston-
" ished, and said, Who, then, can be saved? And Jesus looked
" upon them and said, With men it is impossible, but not with
" God" (Matt., xix, 25, 26; Mark, x, 26, 27; Luke, xviii, 26,
27). Merit and good works are, then, of no account. God
only, by his grace, can make man enter into paradise.

Moses and the Pharisees do not admit anything but merit, and not
grace. (Deut., xxx; *Tract. Aboth.*)

The same idea is again clearly expressed in the following
passage, when Jesus said to his apostles: "But which of you
" having a servant plowing or feeding cattle will, when he is
" come from the field, say unto him instantly, Go and sit down
" to meat? And will he not rather say unto him, Make ready
" wherewith I may sup, and gird thyself and serve me till I
" have eaten and drunken, and afterward thou shalt eat and
" drink? Doth he thank that servant because he did the things
" that were commanded him? I trow not. So likewise ye,
" when ye shall have done these things which are commanded

“ you, shall say, We are unprofitable servants ; we have done “ that which was our duty to do ” (Luke, xvii, 7-10). Thus all good people are unprofitable servants ; the Lord owes them nothing, and he does not want to serve them at the table. There is still a class of servants whom the Lord will serve at table with much zeal, even, and Jesus indicates very plainly who these servants are. “ Let your loins be girded about, and your “ lights burning, and ye yourselves like unto men that wait for “ their lord when he will return from the wedding, that when “ he cometh and knocketh, they may open unto him immedi- “ ately. Blessed are those servants whom the Lord, when he “ cometh, shall find watching ; verily I say unto you, that he “ shall gird himself and make them to sit down to meat, and “ will come forth and serve them ” (Luke, xii, 35-37). Those, then, who wait for the arrival of Jesus, and who keep themselves always ready to serve him, will be recompensed by the Lord.

Jesus repeats several times : “ The first [in the kingdom of “ heaven] will be the last, and the last will be the first.” Why? Because God punishes the proud and rewards the humble? This is a mistake. Jesus understands it often otherwise, and explains it by a parable, when a laborer said to the Lord : “ These have wrought but one hour, and thou hast made them “ equal unto us, which have borne the burden and the heat of “ the day. But he answered one of them, and said : Friend, “ I do thee no wrong. Didst thou not agree with me for a “ penny? Take that which is thine, and go thy way ! I will “ give unto this last even as unto thee. Is it not lawful for “ me to do what I will with my own. Is thine eye evil be- “ cause I am good? Thus [concludes Jesus] the last shall be “ the first, and the first the last ; for many be called, but few “ chosen ” (Matt., xx, 12-16). Thus, paradise does not be- long to us ; it belongs to God. Man has no kind of right to it. Those who work the whole day (all their lifetime), suffering all trouble and travail in the service of God, will not have the just reward for their labor, but God will make a present to those who have worked only one hour, because paradise be- longs to him, and he can do with it as he pleases.

It was with such ideas as these that Jesus endeavored to

gain the lower class of people, who had some reputation or influence through their good works or learning, or some excellence. "He said also this parable unto certain which trusted in themselves that they were righteous and despised others: "Two men went up into the temple to pray; the one a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God be merciful to me, a sinner. I tell you this man went to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Luke, XVIII, 9-14). Thus, the Pharisee will be punished and abased, because he feels happy in having the consciousness of being neither a raver nor unjust, etc.

Jesus reproaches the Pharisee for rendering grace to God on account of being unlike the publican. Still, he himself says to his disciples: "For if you love them which love you, what reward have ye? Do not even the publicans the same?" (Matt., v, 46). Evidently these words must have inspired contempt toward the publicans, and inspired likewise thanks to God that, according to the exhortation of the Master, they could consider themselves better than those people blamed by Jesus. Besides, his harangues were well suited to inspire the disciples with a pride greater than any which the Pharisees ever could have possessed. He said to them: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he." (Matt., XI, 11.) Whence it follows that the lowest disciple of Jesus is greater than David, Isaiah, etc., and even greater than Moses. He said also, in his Sermon on the Mount, to his disciples: "Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt., v, 20). There is the whole nation condemned and calumniated in a lump. "And if ye salute

“ your brethren only, what do ye more than others ? Do not
“ even the publicans so ? ” (Matt., v., 47). “ Therefore, when
“ thou doest thine alms, do not sound a trumpet before thee,
“ as the hypocrites do in the synagogues and in the streets,
“ that they may have glory of men. Verily I say unto you,
“ they have their reward. And when thou prayest, thou shalt
“ not be as the hypocrites are in the synagogues . . . nor
“ like the gentiles . . . Therefore take no thought, saying :
“ What shall we eat, or what shall we drink ? For after all
“ these things do the gentiles seek ” (Matt., vi, 2, 5, 7, 31, 32).

Thus Jesus could not preach morals on the mount, without publicly insulting all the people of the earth ; the gentiles, and even the whole nation of the Jews (for almost the whole people were Pharisees), and the poor Pharisee who prays in the temple silently, within nobody's hearing, shall be blamed because he might have dared to thank God in his heart that he is neither a murderer nor an oppressor of the people.

If it were permitted to us to propose a parable, we should express ourselves in the following sentences : Two men prayed in the temple. The one was a Pharisee, and the other was a publican and a disciple of Jesus. The disciple prayed in this way : Oh, God, I give grace to Thee that I am greater than all the prophets, Moses included, and that my justice, my prayers, and my charity are much better than those of the Pharisees or of all the peoples of the earth. The poor Pharisee, on the contrary, knocks his breast, reciting the traditional prayer, “ Pardon us, our Father, because we have sinned ” (the daily prayer of the Israelite). Would the language of the publican disciple be irreproachable, because he has actually expressed nothing but the ideas of Jesus himself ?

Jesus said to the priests and senators : “ The publicans and
“ the harlots go into the kingdom of heaven before you. For
“ John came unto you in the way of righteousness, and ye be-
“ lieved him not ; but the publicans and the harlots believed
“ him ” (Matt., xxi, 31-32). “ Then drew near all the publi-
“ cans and sinners to hear him ” (Luke, xv, 1). “ He went
“ into a house of a publican by the name of Zaccheus. And
“ when they saw it, they all murmured, saying, that he was
“ going to be a guest with a man that was a sinner ; and Jesus

“ said : This day is salvation come to this house, for as much
“ as he is also a son of Abraham ” (Luke, XIX, 7-9). This is
a reason which a sensible Christian would never admit in our
days.

“ The Scribes led a woman to Jesus, telling him, This woman
“ has been surprised in the act. Jesus said to them : He that
“ is without sin amongst you, let him first cast a stone at her.
“ And he said to the woman : I do not condemn thee ; go and
“ sin no more ” (John, VIII, 4, 7, 11). It is not said that the
woman was innocent, or that she repented ; only that the
judges by silence confessed that they were not without guilt.
How, then, is justice to be practiced ? Should it be considered
necessary, in arresting a murderer, to find policemen and judges
without sin and infallible as the Pope ? Is it not Jesus
himself who shows himself elsewhere extraordinarily severe,
saying, that he who marries a divorced woman commits adultery ?
(Matt., XIX, 9.) Supposing even it be in relation to a divorce
caused by adultery, since Jesus prohibits divorce for any other
reason, would it not be a punishment too severe and disgraceful
for the poor sinner to be condemned for the whole of her remaining
life to celibacy, which celibacy will perpetuate the recollection
of her fault ? Is this not an extreme severity, and, besides,
a punishment which, instead of correcting the culpable, must
always expose him to new temptations ? Is not such a punishment,
which has nothing analogous in known legislation, dangerous to
morality ? Now, in spite of all these inconveniences, Jesus insists
that the divorced woman shall be perpetually punished and
disgraced. But how agrees such an extreme severity with the
extraordinary indulgence toward the woman whom the scribes
brought to him ?

We see, then, that Jesus upon every occasion tried to gain
to his side all such individuals as were malcontent with society
and repudiated by it, the credulous, and the ignorant.

In our days a fulsome praise is bestowed on the words,
“ Give to Caesar what belongs to Caesar, and to God what belongs
to God.” These words, it is said, prove that Jesus had no political
end in view. But this is an error, which results from the habit
of repeating that phrase detached from the whole, and thereby
neglecting that which precedes and that

which follows it. I have endeavored to refute that error further on, in speaking of the grievances of the Pharisees against Jesus, according to St. Luke.

§ 22.

Jesus knows that he will have to wage war against a formidable league composed of all classes of society, except publicans and people of the lower order, and who at the same time are the most audacious, because they have nothing to lose and everything to gain. He is preparing, then, for a terrible combat, and, in order not to be attacked himself, he commences by attacking the other side. Already, in his Sermon on the Mount, he begins, saying: "Blessed are the poor in spirit," "the unfortunate," "they which do hunger," "the oppressed"; ". . . "ye are the salt of the earth"; ". . . "the light of the world"; ". . . "except your righteousness shall exceed that of the Pharisees, you shall not enter into the kingdom of heaven" (Matt., v, 3-30). He attacks hereby the Pharisees—that is to say, the prominent men of the nation—in the most violent terms; though all that he says in this Sermon on the Mount, commencing with the very often repeated formula, "I say unto you," is borrowed from these same Pharisees, except the sentence, "whoever marries a divorced woman commits adultery" (Matt., v, 32), of which Jesus really seems to be the author. This sentence is unknown to Moses. The Pharisees never have admitted it, either. But, supposing that society conforms to the precept of Jesus allowing no divorce from a wife except in case of her adultery, even then it would be a too severe punishment to condemn her forever to celibacy, and would be a punishment which, instead of correcting the culpable, would on the contrary expose her to a relapse, and would ever form a danger to public morality. If we consider that very often the husband could repudiate the wife on simple suspicion, or for other reasons than those indicated by Jesus—particularly in the first centuries, before there existed a Christian legislation—the prohibition to marry a divorced woman was not only a great misfortune for such a woman, and a misfortune which she did not deserve, but it was a formidable sword of Damocles continually suspended over the head of all

married women. The caprice of a heartless and brutal husband might forever disgrace the most honorable woman. This possibility would inevitably lead on one side to the tyranny of the husband, and on the other to the blind and abject submission of the wife.

In our days, a pompous admiration is expressed concerning the beautiful words of Jesus: "What therefore God has joined "together, let no man put asunder" (Matt., xix, 6). These words are indeed very beautiful. Unfortunately they are, like many others, sublime in theory, but very bad in practice. I am not going to examine all the reasons stated for and against divorce. But I am going to state a fact, that Jesus and the apostles have admitted none of the motives which modern savants have alleged against divorce. In fact, the apostles said to Jesus: "If such be the condition of husband and wife, it is "not good (*oer sumfereé*) to marry" (Matt., xix, 6). What answers Jesus? He does not say the contrary. He acknowledges then that it is necessary that we should have recourse to divorce in case of necessity, otherwise marriage would be a misfortune. There exists still in the eyes of Jesus and of the apostles no other choice than between celibacy and marriage with possibility of divorce. In this alternative only the apostles prefer marriage; while Jesus, placing himself upon a very elevated and mystical point of view—too elevated, even, for poor mankind—said to them: "All men cannot receive this "saying, save those to whom it is given. For there are some "eunuchs, which were so born from their mother's womb, and "there are some eunuchs which were made eunuchs of men: and "there be eunuchs which have made themselves eunuchs for the "kingdom of heaven's sake. He that is able to receive it, let "him receive it" (Matt., xix, 11, 12). Thus it is agreed that marriage without possibility of divorce is very unfortunate, but we can escape this misfortune by making ourselves eunuchs *ad majorem Dei gloriam*; and Jesus appeals to those who can receive this doctrine. Such an appeal was in fact understood by Origen, one of the most renowned fathers of the church, who mutilated himself in order to escape temptation and marriage. Jesus further said to the Jews, on the same occasion: "It is "on account of the hardness of your hearts, God suffered you

“ to put away your wives ; but from the beginning it was not “ so ” (Matt., xix, 8) ; which is equivalent to saying : Your heart is hardened to such a degree as to be unable to understand my words and do as Origen has done. In fact, no Pharisee has ever followed the example of Origen.

Other instances may show the superiority of Christian mysticism. The celebrated monk, St. Simeon the Stylite, placed himself upon a veritable high, where he remained perched during fourteen years, without stirring, for the sake of penance. The Pharisees have never been able to attain such an eminence.

Another new idea of Jesus is the commandment to present the left cheek if one is struck upon the right cheek (Matt., v, 39 ; Luke, vi, 29). It is true, many Pharisees have expressed analogous ideas, but I do not recollect to have ever read the same words anywhere else than in the gospels. Besides, this idea has never been put in practice. No wonder, since Jesus himself did not adhere to it, when he says to his disciples : “ He who has no sword, let him sell his coat and buy one ” (Luke, xxii, 36). The high priest interrogated Jesus. “ Jesus “ answered him : Why interrogatest thou me ? Interrogate “ those who heard what I have said to them. When he had “ said that, a sergeant gave him a box on the ear, saying to “ him : Answerest thou the high priest so ? ” (John xviii, 19-22.) The sergeant was evidently wrong to beat an accused, or to do him any wrong whatsoever, without being authorized by a judicial decision to do it ; but he was a simple sergeant, and in the primitive times judicial proceedings rarely went on without some abuse on the part of sergeants or jailers, who belonged to the dregs of the people. But Jesus himself had not the right to refuse an answer to his legitimate judge, nor to speak to him in an insolent manner, in a way to raise the indignation of the assistants. Still, instead of conforming himself to his own precept and presenting to the sergeant the other cheek, he defends himself ; averring that he had spoken properly to his judge (John, xviii, 23).

In that passage of Matthew there are, besides, some inaccuracies which must be revealed. Jesus spoke to an audience which had gathered to his sermon on account of his miracles, and particularly in order to obtain some marvelous healings of

maladies (Matt., iv, 24, 25); consequently, a credulous, ignorant audience, and before which he commenced his oration by enumerating the titles of his hearers, saying: "Blessed be the poor in spirit," unfortunate, oppressed, etc.; like an orator who should commence his address before a legislative assembly by saying: "Illustrious deputies, you who represent the sciences and all the living forces of the nation," etc. To his audience Jesus said: "You have heard that it has been said: "eye for eye, tooth for tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, "turn to him the other also" (Matt., v, 38, 39). As St. John the Evangelist relates that Jesus never had learned the scriptures (John, vii, 15), he therefore knew them only through the lectures in the synagogues. And that explains how he appeared to be ignorant or forgetful of the formal prohibitions of Moses: "Thou shalt not avenge nor bear any grudge" (Levit. xix, 18); while the passage "eye for eye" relates merely to the penal code, because Moses was not only a preacher, but also a legislator. If Jesus had pushed his studies a little further on, he would have learned that the Pharisees have even changed this part of the penal code, by smoothing down the penalty and making it conform more to the usage of their time (*Tract. Bala Kama*). In order to be a man of veracity, and not appropriate anything for himself which does not belong to him, Jesus ought to have said: You have heard that it has been said: "Thou shalt not avenge nor bear any grudge" (Levit. xix, 18). "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help with him" (Exodus xxiii, 4, 5). "But I say unto you, that ye resist not evil; if one shall smite thee on thy right cheek, "turn to him the other also."

Jesus said also, in the same Sermon on the Mount, "Ye have heard it has been said, Thou shalt love thy neighbor and hate thine enemy" (Matt., v, 43). This is a gratuitous accusation. This singular commandment or permission to hate an enemy is nowhere to be found in the Bible, neither in the writings of any Pharisee; on the contrary, we have just above

cited passages in which Moses warmly recommends doing good to an enemy.

Besides, St. Matthew cites often biblical passages which cannot be found. It is thus when he says, Jesus was going to live in a city called Nazareth, that thus might be accomplished that which has been said by the prophets : He shall be called a Nazarene. Now, this is nowhere to be found in the Bible.

One might argue, perhaps, that Jesus wanted only to say that the precept of Moses, "Love thy neighbor like thyself," might imply the permission to hate an enemy who is not a neighbor. Such an explanation is not admissible, because the word neighbor signifies to Jesus, the same as to Moses, all those to whom one has occasion to render a service—to a fellow-man or neighbor, whether he be a friend or an enemy. That is what is shown in the following passage. Somebody said to Jesus : "Good master, what good thing shall I do that I may have eternal life? And Jesus said unto him : Keep the commandments (of Moses) : thou shalt not kill ; . . . love thy neighbor as thyself" (Matt. XIX, 16-19).

Besides, we shall see how the Jews always have understood the love of the neighbor. Solomon, at the inauguration of the temple, prayed for all the pagan nations, saying : "Hear also the stranger who does not belong to thy people Israel ; grant all that this stranger may be praying for" (I Kings, VIII, 41-43). Jeremiah recommends praying for the people of Babylon, though they had destroyed the Jewish nation and conveyed the Jews into exile. He said to the Israelites : "Seek ye the peace of the city [Babylon], whither I have caused you to be carried away captives" (Jerem., XXIX, 7). *Zachonias*, ancient King of Judah, dethroned and carried into exile by Nebuchodonosor, with the princes and those of royal blood, the elders and all the people, sent money to Jerusalem for the offering of sacrifices, "and praying for the life of Nebuchodonosor and that of his son, that their life may last as long as the heavens" (Baruch, I, 11). The Jews offered sacrifices in the temple for Lacedæmonian pagans, "according to the duty and propriety of recollecting brothers" (I Macc., XII, 11). Lastly, the Pharisees offered incessantly sacrifices in the

temple for all the pagan nations of the earth. (*Tract. Soukha*, chap. v.)

At this point we may remark that Jesus said, on the contrary: "I do not pray for everybody, but for those whom thou [God] hast given me" (John xvii, 9); meaning, only for the Christians, and not for others.

§ 23.

In his continual struggle against the better classes of the nation, Jesus is expecting combats and interior and exterior wars, and wishes ardently for the explosion. "I am come to set fire upon the earth, and what have I to wish for if it be already kindled?" (Luke, xii, 49). He prepares his disciples for these provoked wars, and for the most murderous civil war. He said to them: "The brother shall deliver up the brother to death, and the father the child, and the children shall rise up against their parents and cause them to be put to death, and ye shall be hated by all men. Now, when they persecute you in this city, flee ye into another. For verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come" (Matt., x, 21-23; Luke, xii, 51-53).

Here is the passage complete in Luke: "I am come to set fire on the earth, and what will I, if it be already kindled? But I have a baptism to be baptized with, and how am I straitened till it be accomplished? Suppose ye that I am come to give peace on earth? I tell you nay, but rather division. . . . The father shall be divided against the son, and the son against the father; the mother against the daughter, etc. (Luke, xii, 49-53). What is this baptism? Is it the death upon the cross for the salvation of the world, after having asked pardon for those who do not know what they are doing? What has this baptism to do between two verses of an extreme violence? What sense would a similar passage have: "I am come to set fire on the earth; I am in haste to die for the salvation of the world; I am not come for bringing peace, but for a division in the families?" Such a passage would not have any sense. Baptism always signifies preparation for a momentous work. The Israelitic priests were indeed inaugurated through the baptism introduced by Moses. In our days even it is said, for instance, of a general, that he has received "the baptism of fire." That is evidently the sense which the word baptism had in a passage of St. Mark, where Jesus said to the apostles, who were asking for places of honor for their services: "Can you be

“baptized with the baptism with which I shall be baptized? They said to him: We can do it” (Mark, x, 38, 39). Now the apostles could not die for the salvation of the human race, but they could say, as St. Peter has said to Jesus: “Lord, I am ready to go with thee, both into prison and to death” (Luke, xxii, 33).

Such are the instructions which Jesus gives to his apostles, and the prophecies which he made to them; the son will murder his father, the brother his brother; and if the apostles are driven away from one city, they should not lose courage, but go to another, where the same scenes will be repeated; and before they will have finished traveling over all the cities of Palestine, he will come as king of Israel. Fortunately, these sinister prophecies, which much surpass the most terrible maledictions by which the nation has ever been overwhelmed, have not been realized; the son remained in peace with his father, and the brother with his brother. The Pharisees were not so bloodthirsty, and the few partisans of Jesus were not at all disposed to sustain him with similar means; on the contrary, they were probably ready to take to flight at the first alarm, as the apostles themselves “abandoned him and fled” (Matt., xxvi, 56), when there was any danger. The Pharisees even tendered everywhere the greatest hospitality to the apostles, as well as to Jesus himself, without believing too much in what they announced.

Jesus adds to his instructions: “Think not that I am come to send peace on earth; I came not to send peace, but the sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household” (Matt., x, 34–36). We may well understand that for such designs resolute men were required—men who had no attachment whatever, neither in the family nor in society; men capable of abandoning everything, to play for high stakes, and to risk all against all. It is therefore he adds: “He that loveth father and mother more than me is not worthy of me; and he that loveth son and daughter more than me is not worthy of me” (Matt., x, 37; Luke, xiv, 26). At the same time, he promises rewards to all those who embrace his cause; rewards graduated in proportion

to services rendered. Those who only give a glass of water to his disciples shall be rewarded ; still, those who will give more, receiving them as just and respectable men, shall be better rewarded ; but those who will do better still, in receiving the apostles like prophets, will have a prophet's reward (Matt., x, 41-42).

In the meantime the civil war does not break out ; everybody keeps peace. The apostles are well received ; they are not treated to a glass of water only, but the most extensive hospitality is tendered to them. People are curious to see their miracles, which become even the news of the day ; there is much talk about them, but nobody believes in them. The sick only—those especially who suffer under chronic diseases, and have already consulted all the physicians uselessly, as the woman which was diseased with an issue of blood twelve years (Matt., ix, 20)—run after the apostles, who healed all maladies. The Pharisees invited Jesus often to dinner (Luke, vii, 36 ; xi, 37 ; xiv, 1). They were also Pharisees who were running once to save Jesus from a great danger (Luke, xiii, 31). “Then Jesus began to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin ; wo unto thee, Bethsaida ; for the mighty works which were done in you : for if the mighty works which were done in you had been done in Tyre and Sidon long ago It is therefore I say to you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you” (Matt., xi, 20-24). He appeals also to the lower classes of people, and to the poor : “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; my yoke is easy and my burden is light” (Matt., xi, 28-30). Indeed, “Then drew near unto him all the publicans and sinners to hear him, and the Pharisees and Scribes murmured, saying : This man receiveth sinners and eateth with them” (Luke, xv, 1, 2). He said once to his disciples : “The Scribes and the Pharisees are seated upon the pulpit of Moses ; observe then, and do everything which they tell you to observe ; but they are hypocrites, ambitious, they prevent entering into the kingdom of heaven [because they

‘ will not believe in his miracles] ; they are insane and blind, “ full of robbery and injustice ; they are serpents, a race of “ vipers ; all the blood shed since the time of Abel will fall “ upon them ” [the Pharisees accused of the blood of Abel ! That is indeed a little strong]. Lastly he curses them, and says to his disciples : “ You have only one master, who is the “ Christ ; you have only one doctor, who is the Christ ” (Matt., xxiii).

In the passage above mentioned, Jesus says : “ I am gentle “ and humble ; . . . my yoke is easy.” Nevertheless, he said once to a man : “ Follow me ; and the man replied : Lord, “ permit that I first may bury my father. Jesus said to him : “ Let the dead bury their dead, but go thou and preach the “ kingdom of God. And another also said : Lord, I will follow thee ; but let me first go bid them farewell which are at “ my house. And Jesus said unto him : No man, having put “ his hand to the plough and looking back, is fit for the kingdom of God ” (Luke, ix, 59-62). Not getting permission to bury a father, nor to take leave of parents, appears rather too hard for me. Luke agrees with Matthew, that Jesus accused the Jews of having murdered Abel : “ The blood of all “ the prophets which has been shed since the creation of the “ world, may be required of this generation, from the blood of “ Abel unto the blood of Zacharias ” (Luke, ix, 50-5). Here he has committed three errors. First, Abel has never been a prophet ; next, the Jewish nation begins with Abraham, or rather with Jacob ; lastly, Jesus believed that Zacharias was the last prophet who had been killed ; it seems he forgot that Joachim had killed the prophet Uria, 210 years after the death of Zacharias (Jeremiah, xxvi, 23). This proves again that Jesus never studied the Bible, as shown already in the passage mentioned before (John, vii, 15).

He had one language for the people, who were not permitted in the beginning to look into his purposes, and another for his disciples, to whom he imparted more. The apostles asked him : “ Why speakest thou to the people through parables ? He “ answered and said unto them : Because it is given unto you “ to know the mysteries of the kingdom of heaven, but to them “ it is not given. . . . All these things spake Jesus unto

“ the multitude in parables, and without a parable spake he not unto them ” (Matt., XIII, 10, 11 and 34). “ And when they were alone, he expounded all things to his disciples ” (Mark, IV, 34. “ But to them that are without, all these things are done in parables ” (Mark IV, 11). Luke relates the same thing: “ Unto you it is given to know the mysteries of the kingdom of God; but to others in parables, that thus seeing they might not see, and hearing they might not understand ” (Luke, VIII, 10). He prohibited his disciples saying to anybody that he was the Christ (Matt., XVI, 20). But he foretold to them that he would not forever keep the secret; that the time would come when it would be manifest. Then “ there is nothing secreted which shall not be manifest; nothing concealed which shall not be known and come abroad ” (Luke, VIII, 17). “ Therefore, what ye have spoken in darkness shall be heard in the light, and what ye have spoken to the ear in closets shall be proclaimed upon the house-tops.”

We find, also, the instructions which Jesus has given to the apostles. Before everything, Jesus never forgets his favorite theme: “ Beware of the leaven of the Pharisees, which is hypocrisy ” (Luke, XII, 1). Then he encourages them to the combat; telling them at first, they could not die if God will not let them; then, if they should not fight, God would send them to hell, while their enemies have no power over the soul (Luke, XII, 4-9). He said unto them: “ Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. Consider the ravens; for they neither sow nor reap; and God feedeth them. Consider the lilies, how they grow; they toil not, they spin not, still they are clothed. Sell what you have and give alms; make yourself a treasure in the heavens [that is to say, in the common treasury of the faithful]. For where your treasure is, will be your heart also ” (Luke, XII, 22-34). These same words are reported also by Matthew (VI, 21). All the new converts have to put their whole fortune into the common treasury, and henceforth live entirely upon the distribution out of the treasury of Jesus. This was an excellent means to assure their faithfulness and prevent apostasy, because their hearts were where their money was. “ And seek not what ye shall eat, or

“ what ye shall drink. . . . But rather seek ye the
“ kingdom of God [kingdom of Palestine], and all these shall
“ be added unto you ” (Luke, XII, 29-31). Lastly, they cannot work, because they have no time to lose. “ Let your
“ loins be girded about, and your lights burning, . . .
“ for the Son of man cometh at an hour when ye think not ”
(Luke, XII, 35-40). He says also: “ Suppose ye that I am
“ come to give peace on earth? I tell you, nay; but rather
“ division. For from henceforth there shall be five in one
“ house divided, three against two and two against three. The
“ father shall be divided against the son, and the son against
“ the father. The mother against the daughter, and the daughter
“ against the mother ” (Luke, XII, 51-53).

Jesus becomes enthusiastic for his cause, and for the struggle which he foresees in his imagination, to such a degree that, growing impatient, he says: “ I am come to set fire on the
“ earth, and what will I, if it be already kindled? ” (Luke, XII, 49). While he thus was full of enthusiasm for his cause, and full of a warlike ardor against interior and exterior enemies, “ at the same time some persons told Jesus what had happened to Galileans, whose blood Pilate had mingled with that
“ of their sacrifices. And Jesus said unto them: Suppose ye
“ that these Galileans were sinners above all Galileans, because
“ they suffered such things? I tell you, nay; but except ye
“ repent, ye shall all likewise perish ” (Luke, XIII, 1-3). They must amend, then, and prepare themselves for the struggle—they must battle for life and independence—if they will not be massacred and murdered by Pilate.

The gallant Polanders of our days commenced also by amending and church-going, and finished with preparing for a war of independence.

But confidence in Jesus is indispensable. He says: “ And
“ shall not God avenge his own elect? I tell you that he will
“ avenge them speedily. Nevertheless, when the Son of man
“ cometh, shall he find faith? ” (Luke, XVIII, 7, 8). He tries to inspire courage in his party, though it is only few in numbers. “ Fear not, little flock, for it is your Father’s good pleasure to
“ give you the kingdom ” (Luke, XII, 32). The following are the words of Judah which he says to his little army: “ Do not

“fear their multitude . . . Cry to heaven, and the Lord will have pity on us” (Maccab., iv, 8-10). Jesus said to his disciples: “Who is the king that, going to give battle unto another king, would consult before, whether he could with ten thousand men meet him, who comes with twenty thousand? Would he not rather send him an embassy, asking for peace? Thus whosoever amongst you does not renounce everything he possesses cannot be my disciple” (Luke, xiv, 31, 33). For it is necessary to prepare for fighting ten against twenty: if the courage is lacking to undertake it, it would be better to ask for peace, or not begin the combat at all. “If anybody comes to me, and hates not his father, mother, mother, wife, children, brothers and sisters, he cannot be my disciple” (Luke, xiv, 26).

All oppressed nations, aspiring for liberty, conceal themselves at first under a borrowed name. At the beginning of the second century, Rabbi Akiba, the greatest savant in Israel, looked also for disciples. He succeeded in getting twenty-four thousand. No school could contain them. They were dead in six weeks. By what sickness? It was said by suffocation, but it could never be learned. Later, this same Rabbi Akiba was to be found at the head of the most formidable revolution the Jews ever had undertaken against Rome.

Jesus preached to his disciples, according to the example given by himself; for he prosecuted his career in spite of his parents. His mother would not that he should stay after the repast at the nuptials at Cana; she told him that it was time to go away, because they had no more wine; but Jesus said to her: “Woman, what have I to do with thee?” (John, ii, 3, 4).

Once, when his friends heard of it, “They went out to lay hold on him, for they said: He is beside himself” (Mark, iii, 21). “While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered, and said unto him that told him: Who is my mother, and who are my brethren? And he stretched forth his hand unto his disciples, and said: Behold my mother and my brethren” (Matt., xii, 46, 49; Mark, iii, 31, 34).

St. Peter was to the end ready for the combat, sword in

hand, and said unto him : “ Lord, I am ready to go with thee, “ both into prison and unto death ” (Luke, xxii, 33).

The evening before his death, Jesus himself would have defended himself, sword in hand ; but he had little confidence in the courage and faithfulness of his apostles. He tried still to gain them, and to remind them of the happiness which he had procured for them. He said to them : “ When I sent you “ without purse, and scrip, and shoes, lacked ye anything ? “ And they said : Nothing. Then he said unto them : But “ now, he that hath a purse, let him take it, and likewise his “ scrip ; and he that hath no sword, let him sell his garment “ and buy one ” (Luke, xxii, 35-36). St. Peter fought indeed, when, on the eve of his death, they were going to seize Jesus. “ Then Peter, having a sword, drew it and struck Malchus, “ and cut off his right ear ” (John, xviii, 10). But Jesus saw then that everything was lost, and that he could not go into combat with a few discouraged men against the Roman soldiers. “ Then said Jesus unto Peter : Put up thy sword into the “ sheath ; shall I not drink the cup ? ” (John, xviii, 11). That is to say, Can I escape from the soldiers and the Roman army ?

§ 24.

The apostles also, till the death of Jesus, hoped for the establishment of a kingdom of the Jews ; a kingdom entirely terrestrial and political. “ Then answered Peter, and said unto “ him : Behold, we have forsaken all and followed thee ; what “ shall we have therefor ? And Jesus said unto them : Verily “ I say unto you, that ye which have followed me, in the re- “ generation, when the Son of man shall sit on the throne of “ his glory, ye also shall sit upon twelve thrones, judging the “ twelve tribes of Israel [after I have been seated upon the “ throne of Jerusalem] ; and everyone that hath forsaken houses “ or lands shall receive an hundred fold in this time ” (Mark, viii, 10, 29, 30 ; Luke, xviii, 29-30).

The two sons of Zebedee were the most active apostles, and their mother said to Jesus : “ Order that my two sons may sit, “ the one on thy right hand and the other on thy left hand, in “ thy kingdom ” (Matt., xx, 21). But Jesus would never assign his ministers in advance ; he preferred that all his ad-

herents should be equal in dignity; that he who had the most of merit should not be sure that he would receive the first place, in order to foster emulation. He wanted that everybody should try to do better than his fellows, in order to attain the highest honors. And therefore he said to the apostles: "But many that are first shall be last, and those that were the last shall be the first" (Matt., xix, 30; Mark, x, 31; Matt., xix, 30). The demands for places in anticipation annoyed him. He was well aware that the assignation of places would create jealousy, and the high dignitaries might render themselves more or less independent of him and dominate the others; and that at last the less favored would become malcontent, and might forsake him altogether. When the sons of Zebedee asked to be seated, the one on the right and the other on the left of Jesus, the other apostles were quite enraged against their ambitious colleagues (Matt., xx, 24). It was from policy, therefore, that Jesus always tried to dissuade them from the anxiety for places, and he prevailed upon them to have full confidence in him. He tried to induce them to treat one another like equals, to aid and serve one another, in order to be of better service to the common cause. "Rather seek you the kingdom of God, and all these things shall be added unto you" (Luke, xii, 31). "But be not ye called Rabbi, for one is your Master, *even* Christ; and all ye are brethren" (Matt., xxii, 8). "And whosoever will be chief among you, let him be your servant" (Matt., xx, 27). Like a valiant general, who shares the hardships of a common soldier and exposes himself to the same dangers, in order to give an example to his subordinates, Jesus said to the apostles: "Take myself as an example. For whether is greater, he that sitteth at meat or he that serveth? Is it not he that sitteth at meat? I am among you as he that serveth" (Luke, xxii, 27). He said to the apostles, who asked for positions: "You know not what you ask; can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? [braving the same dangers]. And they said unto him, We can. And Jesus said unto them: Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized [you are courageous]" (Mark, x, 38-39).

Baptism is here synonymous with initiation, as at the present time we say, receiving the "baptism of fire" upon the battle-field. Then, if Jesus here had alluded to his passion, the apostles would not have answered, "We will."

"But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared" (Mark, x, 40). He once asked them: "What was it that ye disputed among yourselves by the way? But they held their peace. For by the way they had disputed among themselves who should be the greatest. And he sat down, and said unto them: If any man desire to be the first, he shall be the last of all and servant of all" (Mark, ix, 33-35; Luke, ix, 46). Jesus had much trouble to keep the apostles in the faith. It was Peter upon whom he relied the most. Notwithstanding, he said to Peter: "Satan has demanded to scan you as the corn is scanned [that is to say, to put his faith on trial]; but I have prayed for thee, that thy faith may not fail; but thou, when thou art converted, fortify thy brethren [the other apostles had, then, even less faith than Peter]. And Peter said unto him: Lord, I am ready to go with thee both into prison and to death. But Jesus said unto him: I tell thee, Peter, the cock shall not crow this day before thou shalt thrice deny thou knowest me" (Luke, xxii, 31, 34). Indeed, when all hope was lost—when Jesus was seized—"all the disciples abandoned him and fled" (Matt., xxvi, 56; Mark, xiv, 50).

"And there followed him a certain young man, having a linen cloth cast about his naked body; and the young man laid hold on him. And he left the linen cloak and fled from them naked" (Mark, xiv, 51-52).

"And Peter followed him afar off" (Mark, xiv, 54; Matt., xxvi, 58; Luke, xxii, 54). "And again he denied, on oath: I do not know the man. And after awhile came unto him one that stood by, and said to Peter: Surely thou also art one of them; for thy speech betrayeth thee. Then he began to curse and to swear, saying: I know not the man. John is the sole evangelist who differs with the others, and will not let Peter have alone the honor of having followed Jesus. "And Simon Peter followed Jesus, and so did another disciple; but

“ Peter stood at the door without, and that other disciple spoke
“ unto her that kept the door, and brought in Peter ” (John,
xviii, 15-16).

We know that that “ other disciple ” can only be John himself. He has the merit not only of having accompanied Peter, but of being even greater than he ; because Peter could not enter without the help of the woman.

John acts in a similar manner in another instance : “ Then Peter
“ turned about, seeth the disciple whom Jesus loved, following, which
“ also leaned on his breast at supper, and said : Lord, and this one
“ [John], what will happen to him ? And Jesus said unto him : If I
“ will that he tarry till I come [from heaven upon the clouds], what is
“ that to thee ? Then went this saying abroad among the
“ brethren [Christians] that that disciple [John] should not die. Still
“ Jesus said not unto him, He shall not die, but, If I will that he tarry
“ till I come ” (John, xxi, 22, 23). John exults also that Jesus loved
him more than the other disciples, even than Peter ; that he reclined
on the breast of Jesus, and that Jesus had the intention to make him
live forever. In order to know well that *this disciple* is he himself,
“ this disciple testified of these things and wrote these things, and we
“ know that this testimony is true ” (John, xxi, 24).

§ 25.

When Jesus was not yet ready for his part, and “ perceived
“ that they would come and take him by force to make him a
“ king, he retired ” (John, vi, 15) ; but when he believed the
country sufficiently prepared, at first by John the Baptist, and
then by himself and his apostles—that is to say, by their mira-
cles ; mainly by the great miracle performed upon his friend
Lazarus, resuscitating him four days after his death—after all
these preparations, I say, he believed the time had arrived to
enter into Jerusalem for the feast of the Passover, at a time
when all the Jews were reassembled there. He chose an ass-
foal upon which to make his solemn entrance, in order to look
like the king of whom it had been written : “ Say to the
“ daughter of Sion : Behold thy king cometh unto thee, sitting
“ upon an ass, and a colt, the foal of an ass ” (Matt., xxi, 5 ;
John, xii, 15). His disciples believed then that the reign of
Israel would commence. “ And a very great multitude spread
“ their garments in the way ; others cut down branches from
“ the trees and strewed them in the way ” (Matt., xxi, 8 ;

Mark, xi, 8). "A great multitude took branches of palm-trees and went forth to meet him, and cried: Hosannah! " [which is to say in Hebrew, 'triumph']; Blessed is the King " of Israel " (John, xii, 12, 13). "Blessed be the kingdom of " our father David " (Mark, xi, 10). "Blessed be the King " (Luke, xix, 38). These kingly honors and this extraordinary display could have no other end in view than the establishment of a terrestrial kingdom. Jesus had them knowingly prepared, and he encouraged the people, because some persons said to him: "Master, reprehend thy disciples. Jesus answered and said unto them: I tell you, if these should hold " their peace, the stones would immediately cry out " (Luke, xix, 39, 40).

Notwithstanding, Jesus was not at all quite sure of the success of his enterprise; he manifested often his fear of failing; and so he imparted to his disciples, in order to make them understand that he played high, that in case of failure he should undergo sufferings, and that he was risking his life as a punishment for his insurrection against the Romans. But the disciples were full of hope. They promised him to assist him, and not to forsake him if even they had to die with him. Such words encouraged him. He said then: "Whosoever will come " after me, let him deny himself and take up his cross and follow me " (Mark, viii, 34). Besides, we have already mentioned (§ 16) all the passages which include these sinister forebodings, and we have explained them.

He goes to Jerusalem, accepts kingly honors, and, as at first everything seems to succeed, he does not lose any time; he resorts immediately to the temple, and plays the sovereign. "And Jesus went into the temple of God and cast out all them " that sold and bought in the temple, and overthrew the tables " of the money-changers and the seats of them that sold doves."

There are in the vestibule of the temple, a respectful distance from the holy places, venders of objects of piety and money-changers, indispensable for pilgrims who arrived from all the countries of the inhabited world.

"And he said unto them: It is written, my house shall be " called a house of prayer, but ye have made it a den of " thieves " (Matt., xxi, 12; Mark, xi, 15-17; Luke, xix, 45-

46; John, II, 14-16). "The chief priests and the elders of the people came unto him, and said: By what authority doest thou these things?" (Matt., XXI, 23; Luke, XX, 1-2; Mark, XI, 28). And Jesus said unto them: I shall not tell you by what authority I do these things" (Matt., XXI, 27; Luke, XX, 8; Mark, XI, 33). Some Greek pilgrims, Jews of Greece, desired to see him; the apostles Andrew and Philip said so to Jesus, and Jesus answered them: "The hour is come that the Son of man should be glorified [to mount upon the throne of Israel]. If any man serve me, let him follow me, and where I am, there shall also my servant be" (John, XII, 23-26). "And the blind and the lame came to him in the temple, and he healed them" (Matt., XXI, 14). He delivered a violent speech, wherein he treated the Scribes and Pharisees (that is to say, all the Jews except the publicans and people of low estate) as hypocrites, ambitious; he accused them of shutting up the kingdom of heaven against men; "ye devour widows' houses, neglect justice, mercy, and faithfulness"; accused them of robbery; he called them "serpents," and a "race of vipers"; he accused them of the blood of all the prophets, and even that of Abel. He cursed them, and predicted misfortune (Matt., XXIII). He concluded: "Ye shall not see me henceforth, till ye shall say: Blessed is he that comes in the name of the Lord" (Matt. XXIII, 39). That is to say, they shall not see him before they decide to cry, like the disciples, "Long live the King," who comes in the name of the God of Israel in order to establish the kingdom of God, or the kingdom where divine justice and the law of Moses shall reign, as the prophets have announced it.

Is this not inciting the lower class of the people to revolution against the authorities? Is it not as if Jesus said to the people: "Down with the Supreme Council, which is entirely composed of hypocrites, murderers, and serpents? These shut up to the people the kingdom of heaven, and prevent the arrival of the dominion of the Messiah; a single man is your sovereign, that is the Christ; that I am, and I prohibit you from presenting yourselves before me until you have proclaimed the Christ, or the anointed king, who is come

“ to you in the name of the Lord in order to re-establish the
“ divine laws in the kingdom of Israel.”

It is evident that Jesus did not want to die. Several times he hid himself. “ Jesus hid himself ” (John, viii, 59). “ Jesus conveyed himself away ” (John, v, 13). “ Therefore they sought again to take him, but he escaped out of their hands ” (John, x, 39). It is true that he once said to his brethren, that he would not expose himself to death, because he says : “ My time is not yet come ” (John, vii, 6). “ But after his time had come ” (John, xiii, 1), he said yet, “ My soul is exceeding sorrowful unto death. . . . Father, take this cup from me ” (Mark, xiv, 34–36). “ And his sweat was, as it were, great drops of blood, falling down to the ground ” (Luke, xxii, 44). “ He fell on his face, and prayed, saying : Oh, my father, if it be possible, let this cup pass from me ” (Matt., xxvi, 39). At last he hid himself by the stream of Cedron, “ and the supreme authority of Jerusalem felt obliged to give an order that, if any man knew where he were, he should show it, that they might take him ” (John, xi, 57), “ and to send Judas, who was a disciple, and knew that place ” (John, xviii, 1, 2) that was then the spot where Jesus had hidden himself.

§ 26.

It is very probable that Jesus was not contented with the disciples who followed him, but entertained connections with other persons, who were unknown even by the apostles. Here are the proofs :

It is known that he did not count much upon the faithfulness of his disciples. “ Several of them believed in him when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men ” (John, ii, 23, 24). When he said : “ One of you which eateth with me shall betray me ” (Mark, xiv, 18), that was not only Judas whom he suspected, but he distrusted all the apostles, even St. Peter. Because on the same occasion he said, “ Simon, Simon [that was the name of St. Peter], Satan hath asked permission to sift you [all the apostles—putting them on trial, and

“seducing them], as the corn is sifted ; but I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. But Jesus [distrusted St. Peter and] said unto him : I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me” (Luke, XXII, 31–34).

All the evangelists agree on that point with St. Luke. Peter said unto him : “Though I should die with thee, I shall not deny thee. Likewise also said all the disciples” (Matt., XXVI, 35 ; Mark, XIV, 31). But Jesus did not rely on it. The multiplication of bread, twice repeated, was considered by Jesus a masterpiece of miracles, because, after accomplishing this miracle, he asked, “Whom do men say that I, the Son of man, am?” (Matt., XVI, 13 ; Mark, VIII, 27), and when they would make him king? (John, VI, 13). Still, it was also after the accomplishment of this great deed that Jesus reproached the apostles about their incredulity, saying unto them : “Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets you took up?” (Matt., VIII, 9). “Have ye your hearts yet hardened? Having eyes, see ye not? And having ears, hear ye not? Do you not remember when I brake the five loaves?” (Mark, VIII, 17–19). “For they considered not the miracle of the loaves, for their hearts were hardened” (Mark, VI, 52). Continually occurred the same reproaches by Jesus, the same incredulity of the apostles, from the commencement of their career until the end ; “then all the disciples forsook him and fled” (Matt., XXVI, 25 ; Mark, XIV, 50). It is, therefore, impossible that Jesus should have undertaken such a dangerous work without having had some other auxiliaries than those who continually incurred reproaches. Indeed, if one looks carefully, one finds that Jesus had numerous auxiliaries, of the existence of which the apostles themselves had no suspicion. There was, first, John the Baptist. They were so completely in ignorance that he had an understanding with Jesus, that “they came to John, saying : “Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him” (John, III, 25, 26). That shows they supposed that

Jesus wronged John by taking away partisans from him. There was afterward one whom the apostles persecuted, taking him for an enemy, and of whom they said to Jesus: "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us. And Jesus said, "Forbid him not, for he that is not against us is for us" (Luke, ix, 49, 50; Mark, ix, 38, 39).

So there was also one whom the apostles did not know, and with whom Jesus was going to celebrate the Passover. Jesus did not want to name that mysterious individual, neither to make him known to the apostles. "And he sent forth two of his disciples, and said unto them, Go into the city, and there shall meet you a man bearing a pitcher of water; follow him. [He did not name that man.] And any place he shall enter, say ye to the good man of the house [another mysterious person—an anonym]: Our master asks, Where is the guest chamber, where I shall eat the Passover with my disciples? And his disciples went forth, and came into the city, and found as he had said unto them" (Mark, xiv, 13-16; Luke, xxii, 10-13; Matt., xxvi, 18).

There is another one yet, or more than one, who kept ready the she-ass and the young ass. Jesus said to the apostles: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them" (Matt., xxi, 2, 3). "And they went their way, and found the colt tied by the door without, in a place where two ways met. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded. And they let them go" (Mark, ix, 4-6; Luke, xix, 30-34).

John the Evangelist narrates that Jesus had many secret partisans (John, vii, 13, and xii, 42). He said, besides, in his mystical manner, that Jesus said: "I am the good shepherd, and know my sheep and am known of mine. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (John, x, 14-16). There were, then,

two herds, which, at the favorable time, should unite into one, or rather two societies, each of which had their part, and which should consolidate at a later time into one.

In short, all the evangelists concur in stating that Jesus, before being seized, strongly recommended to the apostles to be awake, and to take care not to be led away by temptation. Why be awake? What is the temptation by which they might be led astray? Why did he, when he went, take along the best of his apostles, those whom he always picked out for momentous occasions? It results herefrom that he contemplated an object for which energetic and tried men were required. We are so much the more compelled to this conclusion, if we recollect that he said to his apostles: "He that hath no sword, let him sell his garment and buy one" (Luke, xxii, 36); and that St. Peter said to him (Jesus): "Lord, I am ready to go with thee, both into prison and to death" (Luke, xxii, 33). "If I should die with thee, I will not deny thee in any wise. Likewise, also, said they all" (Mark, xiv, 31; Matt., xxvi, 35). As soon as all the apostles in this way had declared their faithfulness, promising him rather to die for him than forsake him, "then Jesus went with them to a place called Gethsemane; and he said unto the disciples, Sit ye here. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, and said to them: Tarry ye here and watch with me" [why watching?].

These three apostles (Peter and the two sons of Zebedee) were his best auxiliaries, and they upon whom he counted the most. At all great occasions he took them along. It is known that he said to St. Peter: "Thou art Peter, and upon thee I am going to build my church." As to the two sons of Zebedee, "he gave them the name of *Boanerges*"—that is to say, "sons of thunder" (Mark, iii, 17). The two sons of Zebedee were the same who said unto him: "Grant unto us that we may sit, one on thy right hand and the other on thy left hand, in thy glory" (Mark, x, 37; Matt., xx, 21). They had, then, more merit than the other apostles. "They were the three apostles whom Jesus took with him upon a high mountain and led them apart by themselves, and he was transfigured before them" (Mark, ix, 2; Matt., xvii, 1-2; Luke, ix, 28). In going to resuscitate a dead girl, "he suffered no man to follow him, save Peter and James, and John the brother of James" (Mark, v, 37; Luke, viii, 51).

“ And he went a little further and fell on his face, praying :
“ Oh, my Father, if it be possible, let this cup pass from me
“ And he cometh unto his disciples, and findeth
“ them asleep, and said unto Peter : What, could ye not watch
“ with me one hour ? Watch and pray, and ye enter not into
“ temptation. The spirit indeed is willing, but the flesh is
“ weak. He went away again, the second time, and prayed
“ Coming back again, he found them still asleep,
“ for their eyes were heavy. And he left them, and prayed
“ the third time. Then cometh he to his disciples, and said
“ unto them : Sleep on now, and take your rest. Behold, the
“ hour is at hand, and the Son of man is betrayed into the
“ hands of sinners. Rise, let us be going ” (Matt., xxvi,
36-46).

We see then that he selected the most energetic and the most faithful apostles ; he repeats thrice that they must be awake. He goes away three times, and always comes back in order to see whether they are awake. He exhorts them to take care not to fall into temptation, because *the flesh is weak*, and reproaches them for having fallen asleep. From all this it follows that Jesus reflected upon and expected something for which the apostles should be prepared, and should show their courage and their faithfulness, and especially should guard themselves well, and not fall into the temptation to abandon their cause in the decisive moment. Indeed, if Jesus intended nothing else but letting himself be crucified, it is impossible to understand the object of so many preparations, so much going and coming, and so many precautions, and why he insisted so strongly that the apostles should not be found asleep when the sergeants should come to lead him away.

It must be remarked, besides, that even when Judas was come, Jesus, far from expecting to be betrayed, asked rather : Friend, wherefore art thou come ? (Matt., xxvi, 50). He believed then that Judas could bring him important intelligence. It follows, indeed, from the recital of St. John, that Jesus had charged him with a secret commission, which Judas abused. “ Jesus said to him : That thou doest, do quickly. Now, no
“ man at the table knew for what intent he spoke this unto
“ him. For some of them thought because Judas had the bag,

“ that Jesus had said unto him : Buy those things that we
“ have need of He then went out immediately ”
(John, XXIII, 27-30). Lastly, we must recollect the treason
of Judas : “ Then Simon Peter, having a sword, drew it
“ and cut off his right ear ” (John, XVIII, 10). But
Jesus, seeing that all was lost, had himself led away.

§ 27.

If Jesus had succeeded, all the inhabitants of Jerusalem
would have proclaimed him king of Israel, as his disciples, the
publicans, and all the low-life people—the whole nation—
would have been on his side; the Supreme Council and the
Sanhedrim would have been dispersed; there would have been
established a senate of twelve apostles (to whom Jesus had al-
ready promised courts of justice, for judging the twelve tribes
of Israel), and a Sanhedrim of seventy members, which Jesus
likewise had nominated in advance (Luke, x, 1). But such a
new order of things would have been afterward reversed by the
Romans, because the nation was in no way prepared to under-
take such heroic struggles against the Roman colossus, as she
was about forty years later in the time of Titus, and fifty years
after the destruction of the temple at the time of Hadrian.
The entire nation would have been destroyed by Roman cruelty,
and she would have perished shamefully, for having risked the
liberty and the life of millions of men, women and children
upon the faith of pretended miracles operated upon epileptics.
There is not a single instance in history of a nation armed only
with some miracles and with some badly-interpreted prophe-
cies, having risked its life and liberty against a formidable
enemy—an enemy provided with arms strongly superior to its
own. The complete success of Jesus would unavoidably have
led to the entire destruction of the nation. The Jews had then
to defend against Jesus millions of men, women and children.
That is why the high priest said: “ That it is expedient for us
“ that one man should die for the people, and that the whole
“ nation perish not ” (John xi, 50).

But Jesus failed, for the entirely simple reason that he trust-
ed altogether upon miracles, in which only publicans and low-
life people, consequently credulous ones, believed in—people

without any moral force. Jesus avows it himself: "Verily I say unto you that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not" (Matt., xxi, 31-32). St. John the Evangelist says also: "But though he had done so many miracles before them, yet they believed not on him" (John, xii, 37).

He had success as a physician, because he operated his miracles almost always upon sick people. Not able to heal in his own country, they said unto him: "Heal thou thyself" (Luke, iv, 23). That explains his ephemeral esteem and the character of his clients, and that is why the most fervent and the most firm in her faith was Mary Magdalen, "out of whom went seven devils" (Luke, viii, 2; Mark, xvi, 9). When we recollect how, even in the nineteenth century, and in civilized communities, physicians who heal without operations and without medicine have been in vogue, we ought not to be astonished at the celebrity of the miracles. The first was not more real than the last.

Upon the cross he cried: "*Eli, Eli, lamah az abthani*"—My God, my God, why hast thou forsaken me!"

This is an avowal that God has forsaken him; that is to say, that his plan has completely failed. The apostles make the same avowal after the death of Jesus; lamenting, and saying in their despondency: "We trusted that it had been he which would have redeemed Israel" (Luke, xxiv, 21). The apostles themselves have all forsaken him and fled, and none of them was willing to render the last services to the man to whom they owed their position. It was "Joseph of Arimathea, a senator of consideration, who went boldly unto Pilate and craved the body of Christ" (Mark, xv, 43), in order to busy himself with the dead and to inter him honorably. Thus did the senators of the Jews put their lives in danger in order to give to Jesus an honorable sepulcher, while the apostles took care of their own persons.

Among the disciples of Jesus, the apostles distinguished themselves through their want of faith; while the sick, having been healed by Jesus, distinguished themselves on the contrary by their faith in their healer. When Jesus is put in the sep-

ulcher, who is it that remains with him? It is "Mary Magdalen, out of whom he had cast seven devils" (Mark, xvi, 9). "And they all forsook him and fled" (Mark, xiv, 50). Who first sees Jesus resuscitated? It is again Mary Magdalen. "And they, when they heard that he was alive, did not believe it" (Mark, xvi, 11; Luke, xxiv, 11).

It is not necessary for me to recall the many passages wherein Jesus reproaches the apostles for their incredulity. The multiplication of bread was considered by Jesus himself a masterpiece as a miracle; because it is only after having accomplished that miracle that they were going to make him king (John, vi, 15), and he questioned his disciples: "Who do people say that I am? And they said: Some say that thou art John the Baptist; some Elias; and others Jeremias or one of the prophets" (Matt., xvi, 13, 14; Mark, viii, 27, 28). The apostles, above all Peter, answering, said unto him: "Thou art the Christ" (Luke, ix, 18, 19). In the meantime, they did not believe in this great miracle, though they had played therein a most active part. "Jesus gave them to the disciples [the loaves of bread], and the disciples gave them to the people" (Matt., xv, 36; Mark, viii, 6; Luke, ix, 16). All the evangelists agree about the incredulity of the apostles. St. Matthew narrates that Jesus reproaches them, saying unto them: "Do you not understand, neither remember the five loaves of the five thousand, and how many baskets you took up?" (Matt., xvi, 9, 10). St. Mark says: "For they considered not the miracle of the loaves, because their minds had grown dull" (Mark, vi, 52). "And when Jesus knew it, he said unto them: Why murmur ye, because ye have no bread? Perceive ye not yet, neither understand? Have you your hearts still hardened? Having eyes, see you not? and having ears, hear you not? And do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?" (Mark, viii, 17-21).

The greatest miracle by Jesus was the resurrection of Lazarus. All the disciples admired it, the apostles alone ridiculed it. "Jesus said unto them : Our friend Lazarus sleepeth ; but " I go that I may awake him out of sleep. Then said his disciples : Lord, if he sleep he shall do well. They believed " that Jesus had spoken of rest in sleep " (John, ix, 11-13). As if Jesus intended to awake a man who sleeps, in order to feign a miraculous healing. The apostle Thomas, the incredulous *par excellence*, pushed the joke a little further : " He is " dead," said he, " let us go there also, in order to die with " him " (John, xi, 16).

Therefore, in spite of all that has been done to accommodate the history to the new doctrine of the Messiah, by adding new sayings and new facts, and extinguishing everything that relates to other designs, there have remained in the gospels sufficient traces of the real intentions of the Master to put us upon the track, and demonstrate to any unbiased looker-on, by the strongest evidence, that Jesus had constantly, and even up to his death, one sole end in view—to become *King of the Jews*. It is then only on account of the vanishing of the hope to establish themselves the kingdom of the Jews, after the death of the Master, that the apostles had recourse to the new theory, entirely unknown to Jesus. If we should indeed put aside all the proofs before adduced to demonstrate that Jesus had no other end in view than to become during his lifetime *King of the Jews*, there remain at least the avowals of the apostles that they were mistaken at first, and up to the death of Jesus, in their faith in that terrestrial kingdom, and that only after the death of their Master they became aware of their error : because, the third day after Christ had been crucified, the apostles, still lamenting, cried in their despondency : " We had " hoped that it was he who would have redeemed Israel " (Luke, xxiv, 21). Now, men who are liable to make such a gross mistake as to accept the terrestrial kingdom of the Jews for the heavenly empire of entire humanity, can by no means offer guaranties which should be considered satisfactory for the new theory of a Messiah dying for the human race. Indeed, are they not liable a second time to a mistake ?

§ 28.

We have already said that Jesus relied entirely upon miracles. Indeed, St. John the Evangelist says himself: "Though he, Jesus, accomplished so many miracles before them, they believed not at all in him" (John, xii, 37). This evangelist does not at all complain that the Jews had not understood the sublime moral nor the excellent religious reforms of Jesus, but solely that they had not believed the miracles of Christ. In fact, his discourses upon good morals could not make a great impression, because they contained nothing new. When he had finished the celebrated Sermon on the Mount, "the people were astonished, because he taught like one having authority, and not like the Scribes" (Matt. vii, 28, 29; Mark, i, 22; Luke, iv, 32). That is to say, he said: "I tell you," or, "verily I tell you," while the Jewish doctors modestly spoke in the name of the Bible or of their masters. This was all the difference which the people had found between the teaching of Jesus and that of the Pharisees and Jewish priests. In the ensuing section we shall examine the opinion of the audiences of Jesus upon his discourses.

All the evangelists agree that Jesus always relied upon miracles. It was said to him that he blasphemed because he permitted himself to pardon sins, as if he were God. Instead of any answer, he accomplished a miracle; thereby trying to prove that he had a right to pardon (Matt. ix, 6; Mark, ii, 10, 11; Luke, v, 24). "Jesus went through all the cities and all the small boroughs of the Jews, . . . healing every sickness; and seeing the multitudes, [he alone could not suffice for all the demands of miraculous healing], he said: The harvest truly is plenteous, but the laborers are few. And when he had called unto him his twelve disciples, he gave them power against unclean spirits" (Matt., ix, 35-37, and x). John the Baptist asked him, Whether he was the Christ? He answers: "The blind receive their sight, and the lame walk, and the deaf hear, and the dead are raised up" (Matt., ix, 5; Luke, vii, 22). He gives, then, the miracles as the sole proof that he is the Messiah. He curses the cities of Corazin, Bethsaida, and Capernaum, because they have not believed in his

miracles (Matt., xi, 21-23 ; Luke, x, 13-15). The fisherman worshiped him on account of a miracle—for his walking upon the sea (Matt., xiv, 25-33). The seventy disciples brought him the news that the demons “were subjected to them”—they can drive them out—and Jesus trembled with joy” (Luke, x, 17-21). The success of this miracle is therefore the greatest triumph for him. Nicodemus said to him : “ Rabbi, we know “ that thou art a teacher, for no man can do these miracles “ that thou doest ” (John, iii, 2). A man, seeing a miracle, “ believed, he and his house ” (John, iv, 53). Jesus says : “ These works [miracles] render testimony of me, that my Father “ has sent me ” (John, v, 36 ; x, 25). “ And a great multitude “ followed him, because they saw the miracles which he accom- “ plished ” (John, vi, 2). “ Then these men, when they had “ seen the miracles which Jesus did, said : This is of a truth “ that prophet that should come into the world ” (John, vi, 14). “ And many of the people believed on him, and said : When “ Christ cometh, will he do more miracles than this man has “ done ? ” (John, vii, 31). “ And many of them said : He “ hath a devil and is mad ; why do ye hear him ? Others said : “ These are not the words of him that hath a devil ” (John, x, 20, 21). “ And as Jesus passed, he saw a man that was blind “ from his birth. And his disciples asked him : Master, who “ did sin, this man or his parents, that he was born blind ? “ Jesus answered : Neither hath this man sinned, nor his “ parents ; but that the words of God should be manifest in “ him ” (John, ix, 1-3). He is born blind in order that Jesus may do a miracle in healing him. He said again : “ Believe “ the works [miracles], that ye may know me, and believe that “ the Father is in me ” (John, x, 38). He said also that Lazarus was dead, for the glory of God, to the end that the Son of God shall be glorified (in resuscitating him). . . . He said : “ Lazarus is dead, and I am rejoiced for your sake, so “ that you believe. . . . Jesus said : Father, I thank “ thee that thou hast heard me ” (John, xi, 41). “ The people, “ therefore, that were with him when he called Lazarus out of “ his grave and raised him from the dead, bare record. For “ this cause the people also met him, for that they heard “ that he had done this miracle ” (John, xii, 17-19).

He said again : "The Father who dwelleth in me is he who doeth these works [miracles] which I do. Believe me, that I am in the Father and the Father in me; or else believe me for the very works' sake" (John, xiv, 10-11). He prophecies, saying: "Now I tell you before it comes, that when it is come to pass, ye may believe that I am he" (John, xiii, 19). He said, lastly: "If I had not done among them the works which no other man did, they had not had sin; but now have they both seen and hated both me and my father" (John, xv, 24). Only once Jesus refers to John the Baptist, saying: "Ye sent unto John, and he bare witness unto the truth" (John, v, 33). Once he invokes the Bible, saying: "Moses wrote of me" (John, v, 46). Unfortunately, he has not cited the passage of Moses, and after eighteen centuries of searching in that little book of the Pentateuch, nobody has succeeded in finding that passage. The proofs of the Bible were considered as accessory, and in the main he relied on miracles.

We find, also, two kinds of testimony which by nature are very opposed one to another. There is at first the voice of heaven, which is heard on the occasion of the baptism of Jesus, saying: "This is my beloved Son, in whom I am well pleased" (Matt., iii, 17). But since God gave this testimony only once, and since, besides, this voice was heard by John the Baptist only, we may very well understand why all the three evangelists insist upon attaching so much importance to the testimony repeated by the devils. Indeed, almost all the devils which Jesus had driven out said very loudly that Jesus was the Son of God. This is a testimony which has been heard by all the assistants. I do not speak of the testimony of Moses and Elias, given on the occasion of the transfiguration of Jesus, because the apostles St. Peter and the two sons of Zebedee, who were the only witnesses, were not in a state of mind to understand well. "They did not know what they said, because they were sore afraid" (Matt., xvii, 6). "For they wist not what to say, for they were sore afraid" (Mark, ix, 6). "But Peter and they that were with him were heavy with sleep. . . . not knowing what he said" (Luke, ix, 32-33). Besides, the Jews did not know of any posthumous prophecies

like those of Moses and Elias on the occasion of the transfiguration of Jesus, because the biblical prophets prophesied only during their lifetime. (We certainly will not notice a prophecy of Samuel, invoked by a witch.) This testimony, given at the transfiguration, cannot be of any effect, therefore.

Lastly, even after the death of Jesus, the apostles relied solely upon the miracles. The biblical passages which they invoke are nothing but accessory proofs, because Jesus condescended not even to speak about them, though after his resurrection he sent these apostles preaching the gospel. And he said unto them after his resurrection: "Go ye into all the world, and preach the gospel to every creature. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth and preached everywhere, and confirmed the words with signs following" (Mark, xvi, 15-20). According to St. Luke, Jesus opened their (the apostles') spiritual understanding, in order to make them comprehend the scriptures (the biblical passages which speak of Jesus); but he does not tell them to confide in and to invoke those passages in order to persuade the people of the truth of the gospel. On the contrary, he said to them: "But tarry ye in the city of Jerusalem until ye be endowed with power from on high" (Luke, xxiv, 45-49). That is: Say nothing to anybody till I shall send you the holy ghost. He will invest you with power to do miracles. That is what happened on the day of Pentecost, when the holy ghost came down upon the apostles under the form of a sound from heaven, and "there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the holy ghost, and began to speak with other tongues, as the spirit gave them utterance; . . . and the same day were added unto them about three thousand souls" (Acts, ii, 2-4 and 41). According to St. John the Evangelist: "And many other signs truly did Jesus in the presence of his disciples," after his resurrection (John, xx, 30).

The fathers of the church continued for a long time the method of the apostles, of accomplishing miracles in order to prove the truth of the gospel. St. Tertullian, one of the most renowned fathers of the church, was irritated, and very astonished, even, that Christianity was not spreading more rapidly in his time; "because we have," said he, a means as simple as "expeditious to persuade one's self of the truth of the gospel. "All that is necessary is to bring before a magistrate two men "such as may be found everywhere. One of them must be a "Christian, and the other a demoniac [a man possessed of a "devil]; and, in the presence of the magistrate, the Christian "shall, in the name of Jesus, order the demon to leave, and he "will depart instantly. As the magistrates generally are trustworthy men, whole cities would be converted in such a manner, on a given signal, as by enchantment."

§ 29.

It may be questioned, perhaps, whether we count for nothing the influence which the sublime morality of Jesus and the apostles must have exercised upon the auditors. We have already demonstrated that there was nothing new; that the Jews were very well acquainted with that morality; that Jesus himself did not count upon it for the affirmation of the gospels, and that he relied solely upon miracles. However, we must interrogate eye-witnesses—those who have heard the discourses of Jesus—in order to know the impression which had been made upon the auditors.

When Jesus delivered his celebrated Sermon on the Mount, his auditors did not find anything new which should attract them to him. "And it came to pass when Jesus had ended "his sayings, the people were astonished at his doctrine. For "he taught them as one having authority" (*exousian echoon, protestatem habens*), "and not as the Scribes" (Matt., vii, 28, 29). St. Mark likewise says the same (St. Mark, i, 22). St. Luke narrates the same (St. Luke, iv, 32). Thus all the evangelists agree that the auditors of Jesus were merely struck by his speaking with authority; that is, he always said, "I "say unto you," and not like the Scribes, who reported modestly their ideas upon the masters and the ancients, and never

pretended to teach a higher morality than Moses and the prophets.

This phrase, "he spoke with authority," had, besides, another signification in the mouth of the admirers of Jesus. St. Mark relates: "And they were all amazed, insomuch that they questioned among themselves, saying: What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him?" (Mark, I, 27).

We read likewise in St. Luke: "And they were all amazed, and spake among themselves, saying: What a word is this! for with authority and power he commandeth the unclean spirits, and they come out" (Luke, iv, 36). That is what was admired, and which they called teaching or doctrine. Therefore always the miracles were admired.

When Jesus preached in his own country, "they were astonished, and said: Whence has this man this wisdom, and these miracles? [Always the miracles.] Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, Joseph, Simon and Judas? And his sisters, are they not all with us? And they were offended at him" (Matt., XIII, 54-57; Mark, vi, 2-3).

St. Luke relates this story otherwise. According to him, Jesus entered the synagogue, where the Jews received him very amicably, and presented to him the book of Isaiah. By a providential circumstance, he found, in opening the book, precisely the passage relating to him, "And he began to say unto them: This day is the scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said: Is not this Joseph's son? And he said unto them: No prophet is accepted in his own country. . . . And he continued to speak, and to compare himself with Elias and Elisha. . . . And all they, in the synagogue, when they heard these things, were filled with wrath. . . . But he, passing through the midst of them, went his way" (Luke, iv, 21-30). Thus, as long as he explained the prophet Isaiah, they admired the words of grace (of Isaiah), but as soon as he com-

menced to speak in his own name, the effect was entirely different.

Jesus said once, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." His disciples were much irritated about that sentence, saying: "Who, then, can be saved?" (Matt., xix, 25; Mark, x, 26; Luke, xviii, 26); though the words of Jesus were admired by his auditory, and with good reason. The single objection was, that the saying contained nothing new, and Jesus himself attributed it to Moses. That was when he proved that "Moses taught the immortality of the soul" (Matt., xxii, 32-33; Mark, xii, 26-28; Luke, xx, 37-39).

St. Mark relates, also, that when Jesus said, "Is it not written: My house will be called by all the nations a house of prayer? but ye have made it a den of thieves they [the Scribes] feared him, because all the people were astonished at his doctrine" (Mark, xi, 17, 18). We have already seen that it was the doctrine which commanded the demons that the disciples admired. St. Luke said only, on this occasion, that he was listened to with great attention (Luke, xix, 48).

Lastly, once he put this grave question to the Jews: "Because David calls the Messiah his Lord, how is he his son? And the multitude took pleasure in listening to him" (Mark, xii, 37). That question was solved long ago. It was answered that David did not speak at all of the Messiah. St. Luke said, also, that "they went to the temple in order to hear him" (Luke, xxi, 38). But on that occasion he did not speak of the effect of his discourse.

According to St. John the Evangelist, the discourses of Jesus produced always a deplorable effect. He declares that "several of his disciples, when they had heard this, said: This is a hard saying; who can hear it? From that time many of his disciples went back, and went no more with him" (John, vi, 60-66). "The Jews then murmured at him because he said, I am the bread which came down from heaven. . . . The Jews therefore strove amongst themselves, saying, How can this man give us his flesh to eat?" (John, vi, 41-52).

At another question during a discourse, the Jews answered him : "Are we not perfectly right to say that thou art a Samaritan and hast a devil?" (John, viii, 48-52); [that is to say, That thou art a fool!] "And they became so much irritated that Jesus hid himself, and went out of the temple" (John, viii, 59). In the course of another speech, several who listened to it said : "He hath a devil, and is mad; why do ye hear him? But he escaped out of their hands" (John, x, 20-40). Another time he delivered a long speech, and was even seconded by a voice from heaven, which said : "I have glorified him, and shall glorify him again." In spite of this help from heaven, he was obliged to go and hide himself (John, xii, 28-36). A single time we find that the officers said : "Never man spake like this man" (John, ix, 46). Others said that he was a prophet or the Christ (John, vii, 46, 41), because he had said : "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John, ix, 38). Lastly, Jesus was not understood when he said, "Whither I go you cannot come. The Jews said, Will he kill himself?" (John, viii, 21, 22).

§ 30.

At present, let us examine the grievances which Jesus had against the Pharisees, according to the evangelists. We leave aside the epithets which Jesus constantly applies to the Pharisees, such as "hypocrites," "whited sepulchers," "ambitious," "senseless," "blind," "full of robbery and injustice," "serpents," "race of vipers," "murderers of prophets, since Abel up to Zacharias," (the Pharisees accused of the blood of Abel!) "who devour the houses of the widows."

There was a treasury in the temple serving for the subsistence of orphans and widows "*in pecuniam elemosynarum pupillis et viduis*" (IV Macc., i, 1). Jesus reproaches then the Jews for administering badly the distribution of the alimony to the widows. "You devour the houses of the widows, affecting to make long prayers." You neglect the widows, under pretext of being busy with prayers. But that is a reproach which is almost always made against those whose office it is to distribute money or favors. You cannot satisfy everybody, and there are almost always innocent sufferers. Besides, we have seen that

it was the plan of Jesus always to justify the poor and to accuse the rich.

All these reproaches are vague; and they could never form a foundation for a real prosecution. They would need to be accompanied by some facts. Once he said to the Jews: "You nullify God's commandment: Honor thy father and thy mother. If somebody says to his father: All that of which I could assist thee is a gift, sanctified to God, you do not permit him to do anything for his father" (Mark, vii, 9, 12). Now, I shall try to explain this particular case. The Jews had a law, dating from the time of Moses, according to which a gift consecrated to God or to a benevolent institution was irrevocable. That is the law of all countries, and without it public institutions would be jeopardized every instant. It is evident that, if anybody is so poor in foresight as to give away all that he possesses, so that he is entirely disabled to assist his parents, it is his own fault, not the fault of the law. Besides, this is not a reproach of a serious character. Jesus himself has said: "He who hates not his father, . . . his mother, . . . his wife, . . . cannot be my disciple" (Luke, xiv, 26). Once, when a disciple wanted to bury his father, Jesus prevented him, saying: "Let the dead bury their dead, but thou follow me, and preach the kingdom of God" (Luke, ix, 60). Some persons of the lower class said that Jesus drove out devils by Beelzebub, the prince of devils. Jesus at first opposed this accusation with an irrefutable proof, that it is impossible that Beelzebub would consent to drive out devils, his faithful subjects; at least, he would have to expect anarchy and a considerable disorganization in his kingdom. Now, said Jesus, "if Satan drives Satan, he is divided against himself; how, then, shall his kingdom stand? But if I cast out devils by the spirit of God, then the kingdom of God is come unto you" (Matt., xii, 26-28; Luke, xi, 19-20; Mark, iii, 22-30). That is to say, I am the Christ. In order to understand the last phrase, which completes the divine mission of Jesus, we must admit that there are only two ways to drive out devils, either through Beelzebub or through the Holy Ghost. Now Jesus has demonstrated that Beelzebub is nothing in this case; consequently it is the Holy Ghost who

does all. Nevertheless, the question is not entirely solved yet, and we may well understand that the people, particularly the lower classes, must feel much embarrassed; because, in order that the Holy Ghost should consent to drive out devils upon the word of the apostles, it follows that Jesus himself must give them the power (Matt., x, 1; Luke, ix; Mark, iii, 15, and vi, 7). This power given by Jesus himself is not always sufficient. It happened that a man asked the apostles to drive out a devil, *but they were not able to do it* (Matt., xvii, 16; Mark, ix, 18; Luke, ix, 40). Then Jesus, embarrassed, gave to a numerous auditory a general explanation, and to the apostles a particular one. Thus, before the people he attributed this want of success to little faith, saying: "Oh, incredulous race, how long shall I be with you? Bring him hither to me" (Matt., xvii, 17; Mark, ix, 19; Luke, ix, 41). But when Jesus had entered the house, his disciples interrogated him privately: "Why have we not been able to drive out the devil? And he answered them: This kind of demons cannot be driven out except by prayer and fasting" (Mark, ix, 28-29). Still, most of the time the apostles succeeded completely because they had the power from Jesus to drive out devils. Up to the present time all this is well enough explained.

But here comes the difficulty. An apostle said once to Jesus: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him because he followeth not us. But Jesus said: Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me" (Mark, ix, 38, 39; Luke, ix, 49, 50). He does not say that he has given him the power. How then could he drive out devils? Did he do it through Beelzebub? Here exists a difficulty which indeed excuses the poor Jews, who did not know how the devils had been driven out.

Jesus was throughout very irritated against those who accused him of driving out devils through Beelzebub, and he said at such an occasion: "All sins and all blasphemy shall be forgiven to men, but the blasphemy against the Holy Ghost shall not be forgiven to them. And if anybody speaks against the Son of man, it could be forgiven to him; but he who shall have spoken against the Holy Ghost [saying that

“ he drove out devils through Beelzebub and not through the “ Holy Ghost] will not obtain pardon, neither in this world nor “ in the world to come ” (Matt., xii, 31, 32). This is then a sin greater than murder and theft. Meanwhile this irritation of Jesus had no consequence, because it was only the lower class of people who could have spoken of Beelzebub. The enlightened men did not believe in devils. It is indeed remarkable that the greatest work of the disciples of Jesus, the *New Testament*, speaks of devils on every page, whilst the greatest work of the Pharisees of that epoch, the *Mishna*, nowhere mentions devils.

The single reproach which may be of a real and well-founded value, is that which he pronounced before the people: “ Wo “ unto you, Scribes and Pharisees, hypocrites, for ye shut up “ the kingdom of heaven against men: for ye neither go in “ yourselves, neither suffer ye them that are entering to go in ” (Matt., xxiii, 13). That means, you do not believe in my miracles, and you prevent others from believing in them. Indeed, all the evangelists agree about the incredulity of the Pharisees in respect to miracles. That is a fact which cannot be denied.

“ Then drew near unto him all the publicans and sinners to “ hear him. And the Pharisees and the Scribes murmured ” (Luke, xv, 1, 2). “ But though he had done so many miracles “ before them [the Jews], yet they believed not on him ” (John, xii, 37). This is the only serious reproach which Jesus has been able to make to the Pharisees. He says so himself: “ If I had “ not done among them the works [miracles] which none other “ man did, they had not had sin ” (John, xv, 24). In that case they would have been neither hypocrites nor serpents, nor full of rapine and injustice; they would not have devoured the houses of the widows; they would not have been a race of vipers; in one word, they would have found themselves without sin, like Jesus himself.

Josephus, the historian, gives indeed a magnificent picture of the Pharisees. They observe conscientiously their duties. They honor old age to such a degree that they do not dare to contradict the aged. They believe in immortality of the soul. They have acquired such a great authority among the people

that the latter follow their judgment. Whole cities render the most favorable testimony about their virtues, their manner of living, and their discourses (*Antiq. Jud.*, lib. 18, chap. 11).

He said also: "The Pharisees love one another among themselves. They live in concord for the welfare of the people; *in communem utilitatem concordiam coluit.* (*De bello Judaica*, lib. 2, chap. viii). He says in his biography: "I wished to learn the diverse opinions of the Pharisees, Sadducees, and Essenes, in order, after knowing them all, that I could attach myself to those who should appear to me the best. . . . I joined the sect of the Pharisees, which approaches more than any other that of Stoics among the Greeks." (*Life of Josephus*, written by himself.)

St. Paul himself said: "I have lived as a Pharisee according to their manner, which is the most exact of our religion." (Acts, xxvi, 5.)

Lastly, Jesus reproaches the Pharisees with proselytism. He says: "Wo unto you, Scribes and Pharisees, for you compass sea and land to make one proselyte; and when he is made, you make him two-fold more the child of hell than yourselves" (Matt., xxiii, 15). Here Jesus himself gives the lie, in the most formal manner, to all savants, ancient and modern, who pretend that the Pharisees wanted monotheism for themselves only, and that the propagation of it is due to Christianity alone.

M. Havet says in *Revue des Deux Mondes*, Aug. 1st, 1863: "Jesus has for the first time pronounced the sublime words, 'You will not any more worship upon this mountain, neither at Jerusalem; Greek spirit, the breadth of which Judaism would never have attained.'" Between Jesus Christ and M. Havet the choice is not doubtful. I have more confidence in the words of Jesus Christ. In the fourth part of this work, which I shall entitle *Origin of Christianity*, I shall give all the proofs in order to confirm the words of Jesus Christ, to wit: that the Jews always tried to make proselytes to their religion, and that Christ, on the contrary, severely prohibited his disciples from addressing the gentiles, from motives already developed.

It is also well to remark that the Pharisees had largely suc-

cored Jesus and the apostles during their continual voyages in Judea, and that they often invited Jesus and the apostles to dinner (Luke, VII, 36; XI, 37; XIV, 1). Again, there were also Pharisees who once saved Jesus from a great danger, saying to him, "Save thyself, because Herod will have thee killed" (Luke, XIII, 31).

§ 31.

Let us now consider the grievances of the Pharisees against Jesus.

Let us begin with St. Matthew. Jesus heals a paralytic, and said unto him: "Thy sins are forgiven thee. And, behold, certain of the Scribes said within themselves, This man blasphemeth" (Matt., IX, 2-3). Because, according to Judaism, no one but God can pardon sins. Still, the Scribes attached little importance to it, because they did not say anything to Jesus; they thought so, merely.

They reproached him for associating preferably with a bad class of people. They said: "Behold, a friend of publicans and sinners" (Matt., XI, 19). This reproach does not amount to much. One cannot always choose friends as one likes. Perhaps, the Pharisees were not satisfied with the answer of Jesus: "These men suffer from a malady of the soul, and they are in need of a physician. The Pharisees said unto his disciples, 'Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them: They that be whole need not a physician, but they that are sick' (Matt., IX, 11-12). The Scribes said to Jesus: "Why do thy disciples transgress the traditions of the elders, for they wash not their hands when they eat bread?" (Matt., XV, 2). This is, again, of little importance. The Scribes themselves said that this was a *tradition of the ancients*, and not a law of Moses. Besides, Jesus and his disciples were continually traveling. Now the travelers dispensed themselves from that usage. (See the same, *ante*, § 9.)

"One day the disciples were an hungered, and began to pluck the ears of corn and to eat" (Matt., XII, 1). The Pharisees reproached them for dishonoring the Sabbath. "But Jesus said unto them: Have you not read what David did when

“ he was an hungered ”? (Matt., xii, 3). This motive was sufficient, and the remainder of the discourse of Jesus was superfluous. The Pharisees seem to have believed that the disciples did it only under the necessity of hunger, and acquitted them.

Jesus preferred the Sabbath for the doing of his miracles, because on that day everybody was at the synagogue; there was no business, the people paying visits among themselves, and, consequently, there was time to talk about the news of the day. A miracle done on that day was therefore easily known among the people. The Pharisees, who did not want any miracles, were so much more opposed to the practice when done in the synagogue in public on the Sabbath (Matt., xii, 10-14), though the Sabbath was a secondary consideration. Then, the Pharisees themselves looked upon it as a duty to heal the sick, even on the Sabbath (see *ante*, § 9). The miracles themselves were the objects of their grievance. St. Matthew himself relates that the Pharisees said: “ Whence has this man these miracles? . . . And they were indignant about him ” and he did not many mighty works [miracles] there, because “ of their unbelief ” (Matt., xiii, 54, 57, 59). St. Mark also relates that the Pharisees said: “ How are such mighty works [miracles] wrought by his hands? And they were indignant “ at him ” (Mark, vi, 2, 3). Nevertheless, the evangelists seem preferably to have insisted upon the accusation of the violation of the Sabbath. Though being apostles, they remain always men. Now, men in general prefer not to take up the most serious reproaches; they dwell rather on such as are accessory. We see in the following passage: “ Jesus answered them, Many good works “ have I shown you from my Father; for which of those works “ do you stone me? The Jews answered him, saying: For a “ good work we stone thee not, but for blasphemy, and because “ that thou, being a man, makest thyself God ” (John, x, 32, 33).

Finally comes the last grievance, related by St. Matthew, and that is the principal: “ And when the chief priests and “ Scribes saw the wonderful things he did [miracles], and the “ children crying in the temple and saying, Hosannah to the “ house of David! they were sore displeased ” (Matt., xxi, 15); for they were afraid of the vengeance of the Romans.

§ 32.

Here are the grievances against Jesus, according to St. Mark. Like St. Matthew, he reports the grievance of the Scribes, who reason thus among themselves: "Why does this man thus speak blasphemies? Who can forgive sin but God only?" (Mark, II, 6-7). Still, they confined themselves thus among themselves, without saying it to Jesus. They did not attach any great importance to it.

St. Mark says, also, that the Scribes and Pharisees said: "How is it that he [Jesus] eateth and drinketh with publicans and sinners?" (Mark, II, 16); and that Jesus answered: "They that are whole have no need of a physician, but they that are sick" (Mark, II, 17). This reproach was not of any consequence.

He reports another reproach, even less serious, concerning the usage of washing of hands. Here is what we read: "And whithersoever he entered, into villages, or cities, or countries, they laid the sick in the streets, and besought him that they might touch, if it were but by the border of his garment; and as many as touched him were made whole. Then came together unto him the Pharisees and certain of the Scribes [already discontented about this healing by contact]. And when they saw some of his disciples eat bread with unwashed hands, they found fault. For the Pharisees and all the Jews, except they wash their hands, eat not, holding the traditions of the elders" (Mark, VI, 56; and VII, 1-3). I refer here to the remarks which I have made above, § 31.

But, according to Mark, a serious hostility had been created through a miracle. "Jesus entered into the synagogue, and there was a man there which had a withered hand. . . . He [Jesus] said unto the Jews: Is it lawful to do good on the Sabbath day, or to do evil?—to save life or to kill? But they held their peace. Then he said to that man: Stretch forth thine hand; and he stretched it out, and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. But Jesus withdrew with his disciples to the sea, and a great multitude from Galilee followed him, having heard of the great things which he had

“done” (Mark, III, 1-8). We have here to remark that this story differs from that of Matthew. According to Matt., XII, 10, the Jews questioned on this occasion whether it be permitted to heal on the Sabbath, while, according to St. Mark, it was Jesus who questioned, and the Jews kept their peace. In fact, there was hardly anything to reply to this badly-put question. The Jews knew well that it is not merely permitted, but that it is even the duty of every Israelite to heal a sick person on the Sabbath, and not to let human beings perish. (See § 9.) But was this man sick? Was he in danger of dying, if attended to on Sunday? Has it been well authenticated that he was paralyzed and incapable of stretching forth his hand, before Jesus said to him: “Stretch out thy hand?” They punished the blind healed by Jesus, and suspected of connivance (John, IX, 34). They suspected also Lazarus, resuscitated through Jesus (John, XII, 10). It is then probable that they suspected the paralytic; so much more, since it is very easy to simulate paralysis.

Finally, the last grievance: “Jesus, having entered into the temple, began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, . . . saying: Ye have made the house a den of thieves. They said unto him, By what authority doest thou these things? . . . Jesus said unto them, I shall not tell you by what authority I do these things” (Mark, XI, 15-18, 28 and 33).

§ 33.

St. Luke speaks likewise of the grievance of the Pharisees, who began to reason: “Who is this which speaketh blasphemies? Who can forgive sins but God alone? But when Jesus perceived their thoughts, he said unto them: “What reason ye in your hearts?” (Luke, v, 21, 22). This grievance was of no consequence, because the Jews did nothing but reason in their hearts.

When the disciples plucked ears of corn on the Sabbath, Jesus gave a sufficient excuse, saying that they were pressed by hunger (Luke, vi, 3).

But hostilities had commenced on the proposition of miracles.

After having done many miracles at Capernaum, Jesus went to Nazareth, where he had been raised, and where he was not able to do anything on account of the incredulity of his countrymen. "He then said to the people: Ye will surely say unto me, "Physician, heal thyself. Whatsoever we have heard done in "Capernaum, do also here in thy country. And he said: Ver-
"ily I say unto you, no prophet is accepted in his own country.
"But I tell you, of a truth, many widows were in Israel in the
"days of Elias. But unto none of them was Elias sent, except
"unto a widow of Sidon. . . . And all those present
"were filled with wrath, and rose up and thrust him out of
"the city" (Luke, iv, 16-29). We cannot let this passage pass without the remark that the example of Elias was not well chosen, because this prophet accomplished wonders in his country; he abolished the worship of Baal.

St. Luke reports also, like St. Mark, the miraculous healing of the man who had a withered hand, which caused a serious hostility (Luke, vi, 6-11).

Finally, St. Luke relates that Jesus had said: "The Lord of
"the vineyard [God] shall come and destroy these husbandmen,
"and shall give the vineyard to others. . . . Then the
"chief priests and the Scribes the same hour sought to lay
"hands on him, for they perceived that he had spoken that
"parable against them" (Luke, xx, 16-19).

§ 34.

The evangelist St. John, in the most perspicuous manner, expresses the grievances of the Pharisees, and he repeats them several times. He makes Jesus say, it is true, the following words: "They [the Jews] have seen them [the miracles], and
"they have hated me and my Father. It is thus that the
"words [of the prophets] have been fulfilled. They have hated
"me without any reason" (John, xv, 24, 25). But he relates that the Jews became hostile, not only because he had violated the Sabbath, but also because he said that God was his proper father (*idion*), making himself equal to God (John, v, 18). It concerns here a paralytic who had the patience to wait thirty-eight years in the same place (a veritable Stylite) at Jerusalem, where was a water-tank, and an angel went down at a certain

season into the pond and troubled the water; whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had. "Jesus said unto him, "Wilt thou be made whole? The impotent man answered him: Sir, I have no man, when the water is troubled, to put me into the pond, because whilst I am coming another steps down before me" (John, v, 2-7). That man, who waited thirty-eight years, could well wait another day, till Sunday. There was no urgency to be healed on the Sabbath.

One day Jesus interrogated: "Why go ye about to kill me?" The people answered and said: Thou hast a devil [thou art a fool]; who is going to kill you? . . . Then cried Jesus "in the temple as he taught, saying: I am not come of myself, but he that sent me is true. I am from him. . . . And many of the people believed on him, and said: When Christ cometh, will he do more miracles than these which this man hath done? . . . The Pharisees heard that the people murmured such things concerning him, and the Pharisees and the chief priests sent officers to take him" (John, vii, 19, 20; 28-32).

Nicodemus, who was one among them (a Pharisee), recommended to his colleagues to let him go away (John, vii, 50-53). This hostility was, then, easily appeased.

Jesus healed a man born blind, which produced a great agitation, because the Jews believed not that this man was born blind (John, ix, 14). They made an investigation, and they said to the pretended blind man: "Give glory to God [that is to say, according to thy conscience], because we know that this man is a sinner" (John, ix, 24). Finally, they cast him out of the synagogue, suspecting him of connivance.

But the most serious reproaches are those which were directed against him when the Jews said of him, "He deceiveth the people" (John, vii, 12). "One day the Jews said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple" (John, viii, 57-59). "Another day Jesus said unto them: The works [miracles] which I do give testimony of

“ me. . . . And I give unto them eternal life ; me and
“ my Father are but one. Then the Jews took stones again.
“ Jesus said unto them: I have done several good works before
“ you [miraculous healings]; for what are you stoning me?
“ The Jews answered him: For a good work we stone thee not,
“ but for blasphemy, and because that thou, being a man, mak-
“ est thyself a god ” (John, x, 25-33). But he escaped again
from their hands.

Finally, when he had resuscitated his friend Lazarus, which produced a great agitation, “ then gathered the chief priests
“ and Pharisees a council, and said: What do we? for this
“ man does many miracles? If we let him thus alone, all men
“ will believe on him, and the Romans shall come and take
“ away both our place and nation. And one of them, named
“ Caiaphas, said unto them: Ye do not consider that it is expe-
“ dient for us that one man should die for the people, and that
“ the whole nation perish not. . . . Jesus therefore
“ walked no more openly among the Jews, but went thence
“ unto a country near to the wilderness ” (John, xi, 47-50 and
54). “ But the chief priests consulted that they might put
“ Lazarus also to death ” (John xii, 10), to punish him for
complicity.

Thus the evangelists, and especially St. John, explain the
grievances of the Jews better than all.

§ 35.

It is not thus with the history of the death of Jesus. Here
we find contradictions and numerous interpolations. I have
not the intention of searching the account to the bottom, espe-
cially after the labors of the illustrious M. Salvador. I will
merely examine the divers recitals of the four evangelists, each
of them separately.

Let us see first the recital of St. Matthew: “ Now the chief
“ priests and elders and all the councils sought false witness
“ against Jesus . . . but found none; yea, though many
“ false witnesses came, yet found they none ” (Matt., xxvi, 59,
60). We have before reported (§ 31) the passages from St.
Matthew wherein Jesus is accused of having publicly pro-
claimed himself as king of Israel; now, consequently, there

was no necessity for false witnesses. "The high priest said
" unto him: I adjure thee by the living God, to say whether
" thou be the Christ, the Son of God. Jesus said unto him:
" Thou hast said; nevertheless, I say unto you, hereafter shall
" ye see the Son of man, sitting on the right hand of power,
" and coming in the clouds of heaven. Then the high priest
" rent his clothes and said: He hath spoken blasphemy; what
" further need have we of witnesses? . . . he is guilty
" unto death!" Jesus had then made a confession which the law
punished with death. It follows, therefore, that there never
were false witnesses sought, because the confession of the ac-
cused was sufficient.

We read further on in St. Matthew: "Judas repented him-
" self, and brought again the thirty pieces of silver to the chief
" priests, saying: I have sinned in that I have betrayed the
" innocent blood. But they said: What is that to us? See
" thou to that. And he cast down the pieces of silver in the
" temple, and departed, and went and hanged himself" (Matt.,
xxvii, 3-5). What did St. Peter during that time? "He de-
" nied him [Jesus] with oaths, saying: I do not know this man
" [Jesus] at all. And a little while after came unto him they
" that stood by, and said to Peter: Surely thou also art one
" of them, for thy speech betrayeth thee. Then began he to
" curse and to swear: I know not the man" (Matt., xxvi, 72-
74). Is it possible that Judas betrayed Jesus, and had had
more faithfulness and devotion than St. Peter, the prince of
the apostles? Judas, the traitor, exposes himself heroically to
the most serious dangers in speaking of innocent blood before
the priests, who had declared Jesus guilty of a crime; this
same Judas is overwhelmed by remorse to such a degree, that
he ends by committing suicide; while St. Peter, upon whom
Jesus has built the church, makes false oaths in order to save
himself! Perhaps we may explain this contradiction, by ad-
mitting that Judas, as much traitor as he was, under the grave
reproaches against himself was by remorse pushed to this act
of heroism, while St. Peter had nothing to reproach himself
about. But we should never keep out of view that it con-
cerned here a grave accusation of resolution against established
authority, and especially against the Roman government. In

similar accusations, the employment of arms against the agents of authority is always an aggravating circumstance of the highest importance. Now St. Peter was the only one who, against the will of the Master, "drew his sword and struck a servant " of the high priest, and smote off his ear" (Matt., xxvi, 51). This act alone would suffice to reveal to the authorities the depot of arms (because Jesus had bought swords in order to defend himself—Luke, xxii, 26), and thus aggravate the position of the chief of the accused party.

There is another impossibility in the history of Judas. When he says to the chief priests, "I have sinned in betraying " innocent blood," these could not have answered him, "What " is that to us? You must look to that yourself." That would be equivalent to making the confession that Jesus was innocent, while they delivered him over to Pilate as guilty.

We read, also, in St. Matthew: "The governor [Pilate] interrogated him, saying: Art thou the king of the Jews? " And Jesus said unto him: Thou sayest" (Matt., xxvii, 11). St. Matthew did not say that Jesus had spoken of a kingdom not of this world. According to him, Jesus had simply answered, "Thou sayest; that is to say, *I am the king of the Jews*. The pagan Pilate, who understood nothing of Jewish and Christian messianic questions, could not but believe he saw before him a man who had intended to become king, braving the Romans, and who was in possession of sufficient courage to prefer the sincere confession of a brave patriot upon the scaffold, to a disgraceful and cowardly lie in order to save himself. They were then habituated to such courage among the Jews. There were at that epoch thousands of Jews, who, with most admirable courage, had undergone all the tortures of the Romans, in preference to acknowledging the sovereignty of their tyrants. When all the people were assembled unarmed before the governor, in order to petition him not to introduce a statue into the temple, he had them hemmed in by soldiers, threatening to massacre them all if they would not go away. They threw themselves upon the ground, men, women and children, at the same instant, saying, "We are ready to die rather than to let the temple be profaned."

Unfortunately, such great virtue, the courage of a patriot

martyr, receives no consideration from a subaltern tyrant, who has been charged to suppress every patriotic desire and every civic virtue.. The more courageous the accused is, the more dangerous is he to the tyrant.

The conclusion herefrom is, that this answer of Jesus of itself made all the accusations of the Jews superfluous; that after this confession of Jesus, Pilate could not give to the Jews the choice between him and Barabbas (Matt., xxvii, 12); that he could not interrogate the Jews, "What evil hath he done?" (Matt., xxvii, 23); and, finally, that it is impossible that the same Pilate "washed his hands before the multitude, saying, "I am innocent of the blood of this just person" (Matt., xxvii, 24); because Pilate was charged by the government of Rome not to defend those who confessed themselves as being King of the Jews, but to crucify them, in order that Judea should remain a Roman province.

The following of the recital shows, besides, that Pilate was much more irritated against Jesus than the Jews, because these demanded only one thing—"that he be crucified" (Matt., xxvii).

It is well known that this was a kind of execution introduced by the Romans in spite of the Jews.

Pilate not only had him crucified, but even whipped, and delivered him to the Roman soldiers; who, having stripped him, clothed him again with a scarlet cloak; "then, having made a "crown of thorns, put it upon his head, and a reed in his right "hand, and they bowed the knee before him, and mocked him, "saying: Hail, King of the Jews! And they spit upon him, "and took the reed and smote him on the head; then they led "him away to crucify him. . . . They gave him vinegar "to drink, mixed with gall. . . . They set over his head "his accusation, written—*This is Jesus, the King of the Jews*" (Matt., xxvii, 26-37). All these atrocious pleasantries were affronts to the nation, more even than to Jesus; and certainly the Jews could not have demanded them; they had to suffer them, because they knew the barbarity of Rome. If, then, Pilate had done all this in spite of the Jews, it is impossible that he could have washed his hands, saying, "I am innocent of the blood of this just man."

I could give still more proofs, if I should invoke the recitals of the other evangelists, or other historical documents; but I shall keep on examining these recitals separately.

§ 36.

Let us see, now, the recital of St. Mark. He relates: "The high priests were seeking testimony against Jesus, and they found none; because some gave false testimony, and their depositions did not agree" (Mark, xiv, 55, 56). St. Mark says, then, not like St. Matthew, that they were looking for false witnesses; on the contrary, the Jews had repulsed them.

He relates, further on: "The chief priest interrogated him, and said unto him, Art thou the Christ, the Son of God? And Jesus said unto him: I am, and ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven. Then the high priest said: What need we any further witnesses? Ye have heard the blasphemy" (Mark, xiv, 61-64). "And Pilate interrogated him, and said: Art thou the King of the Jews? Jesus answered: Thou sayest it" (Mark, xv, 2). The same remarks may be made as with regard to St. Matthew. From the instant that Jesus made the bold confession before Pilate, "Thou sayest it," all the rest is superfluous, and Pilate could not have questioned, "What evil has he done?" (Mark, xv, 14), nor give the Jews the choice between him and Barabbas.

St. Mark relates, besides, that Pilate caused him to be scourged, which the Jews had not demanded. He relates, also, that Pilate delivered him to the soldiers, who dressed him with a cloak of scarlet, and plaited a crown of thorns and put it upon his head, and began to salute him, "Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshiped him. . . . And the superscription of his accusation was written over, *The King of the Jews!*" All this was done in order to put the nation to shame, and certainly the Jews could not have asked for it. Pilate would have done it in spite of them.

However, the recital of St. Mark differs from that of St. Matthew in some points which may well deserve to be noticed.

First, St. Mark does not say that Pilate washed his hands, saying: "I am innocent of this just one." He relates that Barabbas was in prison, with other mutinous people, who had committed murder in the insurrection (Mark, xv, 7); in other words, the insurgents had killed a man, probably a Roman soldier, during an insurrection. Barabbas was, then, not a simple robber, as St. John has it (St. John, xviii, 40). He might have been, perhaps, on the contrary a great patriot and very popular; so much the more, because, according to St. Mark, the Jews were those who reminded Pilate of the custom to release a prisoner, and that they had in prison several revolutionists, from whom they chose Barabbas. St. Matthew says, also: "There was there a noted [*episémos*, distinguished, illustrious] "prisoner called Barabbas" (Matt., xxvii, 16). It is evident that St. Matthew would not give to a common robber the epithet "illustrious."

The contradiction of the evangelists in respect to Barabbas finds an analogy in their recitals concerning Herod the Tetrarch. St. Mark says: "For Herod feared John, knowing that he was a just man and an holy, "and observed him; and when he heard him, he did many things and "heard him gladly" (Mark, vi, 20); whilst St. Luke said of him, "That he had been reprov'd by John for Herodias his brother, and "for all the evils which Herod had done" (Luke, iii, 19).

According to St. Mark, Pilate said to the Jews: "Will you "that I release unto you the king of the Jews?" (Mark, xv, 9). This question the Jews could not answer in the affirmative without the risk of being suspected of rebellion. Pilate repeated the question in still more implicating terms. He says, always according to St. Mark: "What will ye, then, that I "shall do unto him whom ye call the king of the Jews?" (Mark, xv, 12). Putting the question in these terms, evidently Pilate wanted to test the fidelity of the Jews to Cæsar.

Lastly, St. Mark says that Joseph of Arimathea, who rendered so nobly the last duties to Jesus, while the apostles had all abandoned him, was a "senator of distinction" (Mark, xv, 43). He also relates, "that this Joseph of Arimathea went "in boldly unto Pilate, and craved the body of Jesus. Pilate "marveled if he were already dead, and calling unto him the "centurion, he asked him whether he had been any time dead,

“and when he knew it of the centurion, he gave the body to “Joseph” (Mark, xv, 43-45). It follows therefrom that Pilate suspected the Jews of detaching Jesus from the cross living, in order to save him. He had no confidence in anybody but in the Romans, and it was only after the centurion had assured him that Christ was really dead, that he decided to permit the Jews to detach the corpse of Jesus, in order to render him the last honors.

§ 37.

According to St. Luke, “the Jews did not look at all for witnesses; they questioned Jesus : Art thou the Son of God ? “And he said unto them, Ye say that I am. Then they said : “What need we for any further witness. And the whole “multitude of them arose, and led him unto Pilate ; and they “began to accuse him, saying : We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that he himself is Christ, a king. And Pilate asked him, “saying : Art thou the king of the Jews ? And he answered “him and said : Thou sayest it” (Luke, xxii, 70, 71, and xxiii, 1-3). Here are *three* very serious accusations, to wit : that he had been perverting the nation ; that he forbade paying tribute to Cæsar, and that he called himself king. These three accusations merge, besides, into a single one, to wit : that he arrogated to himself the title of king, because upon that accusation alone Pilate interrogates him. In fact, it is solely because he arrogated to himself the title of king, that he permitted himself to forbid the payment of tribute to Cæsar ; and it is also the recognition of royalty wherein consisted the sedition of the people. Were these three accusations founded on truth ?

We have seen that the question by Pilate : “Art thou the “king of the Jews ?” unites all three accusations. It is upon this question, thus understood, that Jesus makes a complete avowal, and without any reserve whatever, in answering : “Thou sayest so” ; that is to say, Thy words, as they are understood by thee, are exact. For Jesus did not say, “I am “king, but I forbid not to pay tribute to Cæsar” ; he said, on the contrary, “Thou sayest it.” That means, I am king, and consequently I have done everything that a king should do.

It is evident that all those who were going to make themselves kings of Israel, could not but commence by refusing the tribute to Cæsar. So at least Pilate must have understood it. But it will be objected that Jesus had said: "Give to Cæsar what belongs to Cæsar" (Luke xx, 25; Matt., xxii, 21; Mark, xii, 17). We reply that all the evangelists, far from admitting the sincere submission of Jesus to Cæsar, try to excuse Christ, on the contrary, for having pronounced such words, and they invoke extenuating circumstances, which are, indeed, of great importance. St. Matthew relates: "They consulted in order to surprise him in his discourses; they sent Herodians. . . . Jesus perceived their wickedness, and said: Why tempt ye me, ye hypocrites; render unto Cæsar the things which are Cæsar's" (Matt., xxii, 15-21). St. Mark says: "And they sent unto him certain of the Herodians, to catch him in his words. But he, knowing their hypocrisy, said unto them, Why tempt ye me? Render to Cæsar the things that are Cæsar's" (Mark, xii, 13-17). St. Luke relates: "And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. Jesus perceived their craftiness, and said: Why tempt ye me? Render to Cæsar what belongs to Cæsar. And they could not take hold of his words *before the people*" (Luke, xx, 20-26). When Jesus was among his intimate friends, he used different language, and he believed then that he was not at all obliged to pay the tribute. "One day they went with Jesus privately. . . . And when they came to Capernaum, they that received tribute-money came to Peter and said: Doth not your Master pay tribute? [The question is significant.] He said, Yes. . . . Jesus said: What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute?—of their own children or of strangers? Peter said unto him: Of strangers. Jesus answered him: Then are the children free" (Matt., xvii, 19-26). Besides, we have the testimony from Jesus himself. He did not repel the accusation of refusing tribute to Cæsar.

The end of the recital of St. Luke is difficult to comprehend. This is what he relates: "Pilate interrogated him and said:

“Art thou the king of the Jews? And Jesus answered him, “and said: Thou sayest it. And Pilate said to the people and to “the chief priests, I find no fault with this man” (Luke, XXIII, 3-4). That is exactly as if one should read in a public print that a French general asked an Arab accused of conspiracy, “Is it true that thou art going to become the Sultan of Algiers?” [revolutionizing the tribes against France]; the Arab answers, “It is true;” and the general says, “I do not find anything wrong in that; let the man be released.” It is evident that, from the moment Jesus had made the confession that he was king, Pilate could not release him, nor say there was nothing bad in him, nor make to the Jews the proposal of a choice between him and Barabbas—that is to say, between a man who has the courage to confess his title as a king, and a Barabbas, who, in the eyes of Pilate, was much less dangerous to Rome, though this Barabbas was in prison on account of a sedition (Luke, XXIII, 19).

St. Luke introduces Herod, who plays no part; and he relates: “And there followed him a great company of people, and “of women, which also bewailed and lamented him. And “Jesus, turning unto them, said: Daughters of Jerusalem, “weep not for me, but weep for yourselves and your children” (Luke, XXIII, 27, 28). He predicts misfortune for them; he curses them. They believe not in him; they are not of his partisans. Still, they wept over him, and they had pity on him. In spite of this, Jesus finds not a single word of consolation or acknowledgment for these women who wept for him.

When, then, the adversaries of Jesus, out of compassion, wept for him, while he curses them, it is evident that all these passages in which it is said that the Jews jeered Christ, must be interpolated.

St. Luke finally relates: “There was above his head this “inscription, in Greek, in Latin and in Hebrew: *This is the “King of the Jews*” (Luke, XXIII, 38). This proves what was the principal accusation.

St. Luke is the only one who relates the sublime trait of Jesus having said, upon the cross: “My Father, forgive them, “because they do not know what they do” (Luke, XXXIII, 34).

How was the most sublime trait of the life of Jesus forgotten by all the other evangelists?—while they all relate that Jesus curses whole cities, Chorazin, etc., which did not believe in his miracles; that he told the apostles to curse all those who should not receive them with hospitality; that Jesus would not pardon Judas, though the latter did nothing but conform to the decree of legitimate authority (John, xi. 57); and that he was besides unfortunately destined to accomplish the prophecies written in the Bible. On the contrary, Jesus curses Judas, saying: “The Son of man goeth, as is written of him, “but wo unto that man by whom the Son of man is betrayed” (Matt., xxvi, 24; Mark, xiv, 21; Luke, xxii, 21). Pardon is implored always for the Roman soldiers only. “They [the “Romans] crucified him there, and the malefactors [probably “insurgent patriots]. But Jesus said: Forgive them, because “they [the Romans] know not what they are doing. . . . “The soldiers insulted him, and offered him vinegar” (Luke, xxiii, 33, 34, 36). If this passage of the pardon is not interpolated, it explains itself through another passage, where we read, that some Jews having doubt about the value of the miracles of Jesus, he answers them: “And whosoever speaketh “a word against the Son of man, it shall be forgiven him; but “whosoever speaketh against the Holy Ghost, it shall not be “forgiven him, neither in this world nor in the world to come” (Matt., xii, 32; Mark, iii, 28, 29; Luke, xii, 10). Now, the Romans, who maltreated and insulted Jesus, did intend the mischief only upon his person; they did not and could not understand the mission of Christ, because he was sent only to the *lost sheep of Israel* (Matt., xv, 24). But the Jews who had pity on Jesus and wept for him, manifested also that they did not believe in the Holy Ghost. All prayers for them would then be useless. God himself would not pardon them, neither in this world nor in the world to come.

§ 39.

While the first three evangelists represent Jesus as a man who is afraid—sometimes answering with monosyllables, sometimes giving no answer at all—St. John is the only one who represents him as a courageous man, sure of himself, and brav-

ing death and corporal punishment. Upon the interrogation of the high priest (which after all was nothing but a judicial formality, because everybody knew about what it concerned), he answers bravely: "I have openly spoken to everybody, I have always taught in the synagogue; why questionest thou me?" (John, xviii, 20, 21).

On the contrary, Pilate is represented as a candid man, who has never killed a fly; who does not know his own power or authority; who scarcely knows his functions, and for what he has been sent to Jerusalem; as if he was there solely for his amusement, looking on the palace of Herod or on the tomb of Ezekiel or the patriarchs. He is quite astonished that they bring him a man to be judged; so that they are obliged to tell him, "If he were not a malefactor, we would not have delivered him up to thee" (John, xviii, 30). But Pilate forgets altogether that he is governor, and that he is the only one to whom belongs the judgment and the execution of the sentence. He said, therefore, to the Jews: "Take ye him and judge him according to your law" (John, xviii, 31). Then are the Jews very obliging in helping his memory, saying: "It is not lawful for us to put any man to death. . . . Then Pilate called Jesus and said unto him; Art thou the king of the Jews?" (John, xviii, 31-33). Jesus, instead of answering the question, prefers to satisfy his own curiosity, and he asks: "Sayest thou this thing of thyself, or did others tell it thee of me?" (John, xviii, 34). Pilate might not have been accustomed to such indiscreet questions on the part of an accused. Besides, it was completely useless. Jesus knew well enough that the Jews had brought him there, and that he had come with them. He had not forgotten that he had been proclaimed at Jerusalem, with loud voices, *King of Israel* (John, xii, 13-15). But Pilate is always what we may be permitted to call a good fellow. He finds that question natural enough. He relates, then, to Jesus that the chief priests were those who accused him, and, with a delicacy characteristic of a noble Roman, he will not embarrass him by repeating the first question, "*Art thou the king of the Jews?*" He asks him now, quite simply: "What hast thou done?" Then Jesus takes advantage of the excellent disposition of Pilate to teach him the catechism.

He answers him: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence" (John, xviii, 36). Pilate does not understand the lesson. "He said unto him: Thou art, then, king? Jesus answered: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every-one that is of the truth heareth my voice. Pilate said unto him: What is truth?" (John, xviii, 37, 38). What a candid man! Evidently, also, he does not know what is a lie. There interrogation stops, and Pilate went out and said: "I find in him no fault at all." Is it necessary for me to prove that all of this dialogue is interpolated?

But here is where Pilate becomes deceitful. He shows the fox's ear; he asks: "Will ye therefore that I release unto you the king of the Jews?" He had then not understood the lesson, because Jesus himself had just explained to him the character of his royalty, and that he was not the king of the Jews, but the spiritual sovereign of humanity. Besides, he knew well that the question, put in these terms, could not well be answered in the affirmative by the Jews, without taking the risk of being all massacred as rebels. Pilate did more: "He had him scourged" (John, xix, 1), which the Jews did not ask for; he delivered him over to the soldiers, who "plaited a crown of thorns and put it on his head, and put on him a purple robe, and said: Hail, King of the Jews; and they smote him with their hands"; and, all this done, Jesus then went out, carrying the crown of thorns and the purple robe, and Pilate said unto them: "Behold, I bring him forth to you, that ye may know that I find no fault with him. . . . There is the man" (John, xix, 4-6). Thus Pilate had him scourged, smitten by soldiers' hands, and, having insulted him by calling him ironically "king," put on his head a crown of thorns and declared him innocent!

But the Jews said then to Pilate, that Jesus had made himself the Son of God. "When Pilate had heard these words, he was the more afraid; and went again into the judgment-hall. And he said unto Jesus: Whence art thou? But

“ Jesus gave him no answer. Then said Pilate unto him :
“ Speakest thou not unto me ? Knowest thou not, that I have
“ power to crucify thee ! and have power to release thee ? ”
(John, xviii, 8-10.)

This is the first time that Pilate speaks like a true Roman governor. Indeed, he could crucify or release Jesus in spite of the Jews, while the latter could do neither the one nor the other without his consent. “ Still, Pilate tried to release him, “ but the Jews cried : If thou releasest this man, thou art not “ Cæsar’s friend. Whosoever makes himself a king, speaketh “ against Cæsar ” (John, xix, 11). This Pilate did not know before. But when the Roman governor learned at last that a kingdom of the Jews was revolution against Rome, we should say that then he would decide to execute Jesus. Mistaken, again. He insisted upon declaring innocent him whom he had caused to be scourged, and in a shameful manner insulted, and he employs all possible means to release him. He is only unfortunate that he behaves himself a little awkwardly in calling him always “ *king*,” and he said to the Jews : “ Here is your “ king. But they cried, away with him ” (John, xix, 14, 15). The gallant Pilate is not discouraged ; he makes a last trial, asking the Jews : “ Shall I crucify your king ? ” (John, xix, 15). To this the Jews could not answer otherwise than, “ We have “ no other king but Cæsar.” All these passages are evidently interpolated.

Finally, Pilate had Jesus crucified, and he placed above the cross the inscription : “ JESUS OF NAZARETH, KING OF THE “ JEWS ” (John, xix, 19).

§ 39.

Thus all the evangelists agree :

(a.) That Jesus made a triumphal entrance into Jerusalem, amidst the cries of : “ Long live the King of Israel ! ”

(b.) That Pilate made Jesus suffer insulting tortures, in order to put the nation to shame, and to violate their feelings, and that they would have done anything to escape that humiliation.

(c.) That lastly, Pilate caused to be made an inscription, containing these words, “ *King of the Jews*,” in order to mark

the subject of condemnation, which was revolution against Rome.

If it was so, Pilate condemned him, rightly or wrongly, as a rebel. Probably the Jews had nothing to do with it. The solemn entrance of Jesus into Jerusalem, amidst the shouting: "Long live the King!" uttered by the crowd, could not have been ignored by Pilate, and that circumstance was sufficient. To suppose that Pilate listened to an opinion of the Jews about this event is an absurdity. If we still should admit that the Jews had done it—to wit, delivering Jesus to Pilate—it was evidently for the purpose of anticipating the initiative of this sanguinary governor, whom Jesus himself considered a murderer (Luke, XIII, 1-3), for he was capable of crucifying thousands of persons—all those who shouted, "Long live the king!"—and even the dignitaries of the nation, accusing them of connivance with him who was acclaimed King of the Jews.

A very curious tale was lately read before me, which was said to have happened in Wilna.

A heroic Pole, who for some time was the subject of much talk, made one day his solemn entrance into the capital of Lithuania, and the whole of the people received him amidst the shoutings of "Long live the son of Sobieski, King of Poland, "who comes in the name of the Lord, in order to re-establish justice and take vengeance upon iniquities." He entered the national palace, and he drove out the unfaithful employés who made traffic with the public treasury, saying: "You make this sacred edifice a cavern of thieves." And the nobility and the senators were surprised, took hold of him, and led him to Mouravieff. And Mouravieff said unto them: "What accusation do you bear against this man?" They answered him: "If that man were not a malefactor, we should not have brought him here." But Mouravieff said unto them: "Take him yourselves, and judge him according to your own law." And they said unto him: "It is not permitted us to put any body to death." Then Mouravieff had this man come before him, and said to him: "Art thou the King of Poland?" And the man replied to him: "Canst thou say this thing from thine own inclination, or have others said something to thee of me?" Then Mouravieff said unto the man: "Thy nation

“and the principals of the nobility delivered thee over unto me. What hast thou done? Art thou the King of Poland?” And the man said unto Mouravieff: “Thou sayest it. I am he.” Then Mouravieff said to the principals of the nobility and to the people: “I do not find anything bad in this man.” He had him scourged, put a crown of thorns upon his head, had him boxed on the ear, and said to the people: “Here he is; I lead him unto you, in order that you know that I do not find anything bad in him.” But the people shouted: “Hang him! Hang him!” Then Mouravieff, seeing that he did not gain anything, and the riot increased more and more, took water and washed his hands, saying: “I am innocent of the blood of this just man. It is on you to think about it.” And the whole of the people answered: “May his blood come upon us and our children.” But the wife of the governor sent him word: “Have nothing done to this good man.” And the governor said to the principals and to the senators: “Here is your king!” But they shouted, “Hang him! Hang him!” And Mouravieff said unto them: “Shall I take your king?” And they answered: “We have no other king but the Czar.” One Herodinski was a just man, and he hoped for the consolation of his country. That is why Mouravieff sent the accused according to the laws of his country. Herodinski asked him several questions, and the head men and the senators accused him with great vehemence. But Herodinski, together with the guardsmen, treated him with contempt. And in order to ridicule him, they had him clothed with a shining robe, and sent him back to Mouravieff. On the same day Herodinski and Mouravieff became friends, though they had been enemies before. Then Mouravieff said: “I have not found anything bad in that man; Herodinski, neither. After having had him scourged, I shall release him.” But the principals, the senators, and the whole of the people, shouted: “Punish him! Punish him!” And he delivered him over unto them, and they led him away.

Hardly had I finished reading the foregoing story, when I exclaimed: I will not believe it. It has never taken place,

and it is nothing else than a pure and simple copy of the interpolations of the gospels. But the reader will be astonished that it is possible to believe a history of what has taken place in one country to be true, while a similar history in another country should be considered impossible to be true. I answer him, that I should not make any difference between divers peoples ; all that I require proof of is, the *truth* of the history, and I shall instantly admit it ; both the above episode in Polish history, and that by me considered interpolation of the gospels. I am still waiting for proofs.

PART III.

§ 40.

We are now going to examine the value of the new theory of the apostles. Here is this new system: The Christ shall make two appearances. At first he shall come humble and poor, and die; afterward, he shall resuscitate, the third day, in order to ascend to heaven; and finally he shall come again, upon the clouds of heaven, with a great majesty, to accomplish the promises which God has made to the patriarchs and the prophets.

It is necessary, then, before everything, to prove that Jesus has really been resuscitated. The apostles have well understood the importance of this fact, as a base, an indispensable foundation, for the system of the apostles, which we have just now described. St. Paul himself, the greatest of the apostles, says to the Christians of Corinth: "If Christ has not been resuscitated, our assertion is vain and your faith is vain" (1 Corinth., xv, 14-17). For the support of this resurrection, the apostles have invoked their own testimony and the prophecies of the Old Testament. Let us examine first these proofs; afterward we shall examine the promises of the return of Jesus upon the clouds of heaven, and at a stipulated time, which is already gone by without Christ having returned.

The testimony of the apostles about the resurrection offer numerous contradictions; besides, they confess that they are the only witnesses of the fact, and that other persons have not seen anything unnatural. "St. Peter says himself: God resuscitated him the third day, and it was his will that he should be seen not by all the people, but by witnesses which had been previously chosen by God, who did eat and drink with him after he rose from the dead" (Acts, x, 40-41).

It now remains to examine the biblical prophecies. St. Stephen is the first who died on account of his faith in the resurrection of Jesus (Acts, vii, 58), though he had seen nothing but that Christ "made great miracles" (Acts, vi, 8), and he invoked the Old Testament. His demonstration is strange. He speaks at first about a thousand things about which nobody questioned him, and which have no connection with the resurrection of Jesus. He relates that Abraham was called to go to Palestine; that he had been circumcised; that Isaac, Jacob, and Joseph were his descendants; that Jacob and his children were interred after their death; that the Jews suffered in Egypt; that Moses went into the land of Midian; that he gave the law upon the mount of Sinai, etc. After having related all these things, completely useless for his cause, he apostrophizes brusquely the Supreme Council in these terms: "Stiff-necked people, your hearts and ears are uncircumcised; you always oppose the holy ghost; you are the same as your fathers. Who is the prophet whom your fathers did not persecute? They have killed even those who predicted the advent of the just [Jesus] whom you have delivered over; you, who have received the law, but you have never observed it" (Acts, vii, 51-53). Here he finishes his demonstration, which proves nothing at all concerning the resurrection of Jesus; which demonstration he nevertheless gives as irrefutable. But the Supreme Council, which is stiff-necked, of uncircumcised hearts and ears, murderers of prophets, and above all incredulous, will not believe yet. "Then, St. Stephen, full of the holy ghost, having his eyes directed to heaven, saw [all at once] the glory of God, and Jesus who was at the right hand of God; and he said: Here, I see the heavens open, and the Son of man on the right hand of God" (Acts, vii, 55, 56). Alas! there is not a single man to be found who has such a good sight as St. Stephen, who remains the only witness of the appearance of Jesus, and such a witness as, apparently, could not prove anything.

But he has proved that he does not know the Bible. He has committed three mistakes:

(a.) He relates that Moses has fled from Egypt, and he probably believes that the Jews pursued him, because he says:

“ Moses, whom they [the Israelites] have rejected, saying, Who “ has established thee prince and judge ? ” (Acts, vii, 35). He finds in this an analogy with Jesus ; but he is mistaken. Moses had never been condemned ; “ Moses fled before Pharaoh ” (Exodus, ii, 15). Moses, at that time, had not conceived any plan for Israel, and it was a simple individual of the lower class of people who addressed him thus, and for whom the nation was not at all responsible.

(b.) He says that they persecuted all the prophets. Now, among the thousands of prophets who appeared during a period of about six centuries, two only have been killed, both of them without any participation of the Jewish authorities, and only through the order of a tyrant. The one is Zacharias (II Chron., xxvi, 21), and the other Uri (Jerem., xxvi, 23). There exist no writings of these two prophets ; St. Stephen confounds Zacharias with his homonym, who has left fourteen chapters.

(c.) He says that Jacob arrived in Egypt with a family which consisted of seventy-five persons, while the Bible counts only seventy.

§ 41.

St. Paul and some friends entered the synagogue of Antioch, on the Sabbath day. After the lecture of the law and the prophets, the principals of the synagogue sent unto him, saying : If ye have any word of exhortation for the people, say on. Then Paul stood up and said : “ Men of Israel, and ye “ that fear God, give audience ” (Acts, xiii, 15, 16). He delivered a long lecture, in order to prove the resurrection of Jesus. We are going to cite his words, but interpolating occasionally the objections which the Jews of Antioch might have made. Here is his lecture : “ The God of this people of Israel “ chose our fathers and exalted this people when they dwelt as “ strangers in the land of Egypt, and with a high arm brought “ he them out of it. And about the time of forty years suffered “ he their ways in the wilderness. And when he had destroyed “ seven nations in the land of Canaan, he divided their land “ [Palestine] to them by lot. And after that, he gave unto “ them judges, about the space of four hundred and fifty “ years, until Samuel the prophet ” (Acts, xiii, 17-21).

All this proves only one thing: that is, that St. Paul did not know sacred history. The Bible says that the sojourn in the desert lasted forty years, and not *about*, which St. Paul seems to add for fear of making a mistake.* More still, the Bible counts, from the exodus from Egypt to the construction of the temple, four hundred and fifty years, the fourth year of the reign of Solomon (I Kings, vi, 1). We have to deduct from it forty years of wandering in the desert, forty-three years of the reigns of David and Solomon, and forty years which St. Paul gives to Saul. There remains, from the possession of Palestine up to the time of Samuel, about (I say about, in order to imitate the foresight of St. Paul) three hundred and sixty years. He commits likewise a mistake in giving Saul forty years, without even adding the favorite *about*, which serves so often to cover slight mistakes.

“He raised to them David as king. . . . It is from “his posterity that Jesus has been raised; according to his “promise to be the savior of Israel” (Acts, xiii, 22, 23).

But in order to prove the mission of Jesus, it would be better to leave aside the history of the Israelites, which we know, and cite that promise—demonstrate the sense which we should attach to it—than to prove above all that it can only be applied to Jesus.

“Before he had appeared, John had preached.”
“He said: I am not the Christ; but there comes “one after me, whose shoes off his feet I am not worthy to “loose” (Acts, xiii, 24, 25). Thus did John the Baptist declare that Jesus is the Messiah; but that does not prove that the biblical prophecies apply to him. The testimony of John is sufficient, because that man never proved his competency as a prophet. All that we know of him is, that he is the cousin of Jesus (Luke, i, 36). What more good we know of him is, that “Many people said that John did no miracle” (John, x, 41).

“Men and brethren, children of the stock of Abraham, and “whosoever among you feareth God, to you is the word of “this salvation sent. For they that dwell at Jerusalem and “their rulers, because they knew him not, nor yet the voices

“ of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him ” (Acts, XIII, 26, 27).

It is exactly because the magistrates of Jerusalem had no other proofs than those which Paul here gives that it was impossible to them to recognize Jesus as the Messiah. For we find not in the prophets the name of Jesus; neither any indication by which he could be made known, if it be not the ass which he mounted to enter Jerusalem. Besides, for want of any proof to the contrary, we must naturally have less confidence in Jesus and in John the Baptist, whom we do not know, than in the high council of Jerusalem, who have never condemned an innocent person; less also than in the Sanhedrim, composed of seventy members, who were the wisest men in Israel, and who from all evidence did not find in Jesus the characteristics of a Messiah, as given by the prophets. Finally, we must have less confidence in Jesus and in John the Baptist than in the respectable fathers of the synagogue, who had serious reasons to fear disorders, threatening great dangers to the nation, from the conduct of Jesus.

“ But God raised him from the dead, and he was seen of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people ” (Acts, XIII, 30, 31).

These witnesses are, as Paul says, Christ’s disciples and his partisans. They are belied by those who accuse them, saying: “ His disciples came by night and stole him away while we slept; . . . and this saying is commonly reported amongst the Jews until this day ” (Matt., XXVIII, 13 and 15).

As these disciples are unknown to us, we cannot have any faith in their testimony, and above all cannot prefer it to that of their adversaries.

“ And we declare unto you how that promise was made unto the fathers. God had fulfilled the same unto us, their children, in that he raised up Jesus again, as it is also written in the second psalm, ‘Thou art my son; this day I have begotten thee’ ” (Acts, XIII, 32, 33).

This verse does not apply to Jesus, but to David. “ I will declare the decree. The Lord has said unto me, Thou art my son; this day I have begotten thee. Be wise now, therefore, oh, ye kings; be instructed ye judges of the earth-

“ Kiss the son, lest he be angry when his wrath is kindled but “ a little” (Psalm xxvii, 10, 12). That is to say, render homage to King David, who is the well-beloved by God. You, St. Paul, yourself have written in your epistle to Philemon: “ I beseech “ thee for my son Onesimus, whom I have begotten in my “ bonds” (Philemon, i, 10). You have said to the Corinthians: “ I have begotten you through the gospel” (1 Corinth., iv, 5). See § 5 for many passages, which prove that such were biblical expressions to show amity.

“ And in order to show that he raised him up from the dead, “ no more to return to corruption, he said on this wise: I will “ give you the holy mercies of David ” (Acts, xiii, 34).

First, St. Paul has badly translated the Hebrew text; then, he has added the word *holy*, which is not to be found there. Here is the translation by Osterwald, Strasbourg, 1863, which is much nearer to the Hebrew text: “ I will make an everlasting “ covenant with you, in order to make permanent the mercy “ promised to David ” (Isaiah, lv, 3). That is to say, your land will be mighty as at the time of David; because the prophet Isaiah adds in the following verse: “ I have made him prince and commander of nations.”

That is why he also says in another psalm: “ Thou shalt “ not suffer thine holy one to see corruption. For David, after “ he had served his own generation, by the will of God fell “ asleep and was laid unto his fathers, and saw corruption. “ But he whom God raiseth again saw no corruption ” (Acts, xiii, 35-37).

If we have well understood the argument of St. Paul, this is what he intends to say: Psalm xvi, 10, speaks of somebody who shall not feel corruption. Consequently, it is not of him of whom the psalm speaks; it is, therefore, Jesus. But St. Paul has again badly translated, and he has added the word “ holy,” which is not to be found in the Hebrew text. The word *hassid*, in Hebrew, means “ pious,” “ faithful,” “ religious,” but never has it been a synonym of *holy*. The word *scab'ath* means “ hole,” “ sepulcher,” and not “ corruption. The word *raah*, finally, means “ to see,” and not “ to feel.” (The Greek shows indeed *idein*, “ to see”). Rectifying these three mistakes, we arrive at the translation: “ Thou wilt never permit

“thy faithful to see the sepulcher;” that is to say, to die through the hands of enemies.

Mr. Osterwald translates well, “feeling the corruption;” but he is here mistaken. He himself translates the words in question in another place, “that they may not see the sepulcher” (Psalms, LIX, 10).

The same phrase is found in another psalm, where David blames the pride of him who does not fear death, and who imagines that he will live forever and never see the sepulcher (Psalms, XLIX, 10).

The same objections apply to the arguments of St. Peter (Acts II, 30–35), who committed the same error as St. Paul.

§ 42.

We have then established that the demonstrations of St. Paul, of St. Peter, and of St. Stephen do not prove anything at all. They show only that these holy men do not know the Bible. They are not learned men, as generally understood, but their demonstrations are the principal ones to be found in the New Testament. All the biblical passages cited by the apostles are applicable to quite other persons, and not a single one to Jesus. There are entirely false citations, which are nowhere to be found in the Bible. For instance, “He will inhabit a city called Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene” (Matt., II, 23). Now, that passage is altogether invented. In the Sermon on the Mount, Matthew puts these words into the mouth of Jesus, as from the Bible: “Thou shalt love thy neighbor and less thou shalt hate thine enemy” (Matt., v, 43). This is another passage not to be found in the Bible. On the contrary, Moses expressly commands to do good to the enemy and to bear no grudge. (See § 22, *ante*).

Other passages are not to be found at the indicated place. Thus the passage: “They have taken three pieces of silver,” which is found in Zacharias (XI, 12), is cited by Matthew (XXVII, 9), as if these words had been said by Jeremiah.

See the other biblical passages cited by St. Paul, in the fourth part, entitled *Origin of Christianity*.

Finally, the apostles cite passages of books which the church

has looked upon as false. Thus, the church in the council at Rome, held in the year 494, under the pope, Gelase, has declared false and of no value whatever the book of *Henoch*, the book of *The Ascent of Moses*, the book of *Eldad and Medad*, the book of *Jannes and Mambres*. Nevertheless, all these books are cited by the apostles (Jude, i, 9 and 14; Timothy, iii, 8; Hermas, vol. i, vision 2, line 3). St. Peter, the first of the apostles, did not even know the first chapter of Genesis. He has heard it said that the scriptures speak in some place (which ?) touching the seventh day: "God did rest on this day from all his works" (Hebrews, iv, 4). Now, that passage is to be found in Genesis (ii, 2), and is repeated in verse 3 of the same chapter. He did not know any more of sacred history. (See *ante*, § 41.) Other passages have been interpreted by the apostles in a manner altogether contrary to their true sense.

God said to Elias: I have in Israel seven thousand, all the knees which have not bent before the idol Baal (I Kings, xix, 18). We have herefrom to conclude that God will reward the *merits* and the works of those who have rejected the idol. St. Paul translates badly that passage, in order to establish his theory, *grace*. Here is his translation: "I have reserved unto me seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work" (Romans, xi, 4-6). Evidently it is not possible to give to a text an interpretation more false and more contrary to the sense of the phrase. All the biblical passages cited in the New Testament have that in common among them, that they contain nothing that one expects to find in them. In order that they may be applied to Jesus, and to the events which concern him, two operations are indispensable.

The first consists in selecting passages from the mass, and leaving out entirely that which precedes and follows.

The second consists in interpreting them by a forced allegory or by a kind of word-play, and to reject completely the habitual sense of words and phrases.

Facts and events fare no better than passages. Jesus and the apostles have as a favorite theme the reproach which they made to the Jews, for having persecuted all the prophets. Now they had been sufficiently instructed to know that they had had one prophet, by the name of Moses, and that this Moses had never been persecuted. Fortunately, St. Stephen had heard read in the synagogue the following history: "Behold, two men of the Hebrews strove together; and he [Moses] said to him that did the wrong: Wherefore smitest thou thy fellow? [The two were very likely good-for-nothings.] And he said: Who made thee a prince and a judge over us?" And the gallant St. Stephen seizes upon this history, in order to say to the Jews: "This Moses, whom they [the people of Israel, mentioned in the above history] have rejected, saying: 'Who has established thee prince and judge? (Acts, vii, 35). He is compelled to find an analogy between Moses rejected by a miserable denunciator, making him a representative of the whole people, and Jesus, rejected by the whole people and accepted by St. Stephen, St. Peter, etc.

Finally, it may be to the purpose to cite a remarkable instance of the interpretation of a biblical passage which has been cited by the apostle St. Barnabas. Here is what we read: "The scripture says that Abraham circumcised three hundred and eighteen persons of his house. Consider here what light there is about it. First there are eighteen, and then three hundred. Now, ten is marked by an *iota*, eight by an *eta*—and these two letters form the commencement of the name of Jesus (spelled in Greek, *Iesous*); and because his cross has the figure of a *tau* (T), which serves to express the number of three hundred. It is for that reason that Abraham employed this number of 318. These mysteries are known by him who has charged us with spreading his words among men. I have instructed nobody with such attention as I have you. I know, also, that you are worthy of it" (St. Barnabas, ix). Such an argument is given by one of the greatest apostles, as a mystery which God himself has communicated to him, to make it known only to persons who are worthy to comprehend it. He recalls the argument of St. Jerome, one of the greatest fathers in the church. Of fifty-four evangelists,

he says, the church has adopted only four, because the name of Adam, written in Latin, has four letters. St. Jerome thought that Jesus did not know this name but in Hebrew, wherein it has only three letters.

If it should be permitted to make objections against the argument of the apostle Barnabas communicated by God himself, the following is what those might have to say who are not worthy to comprehend it :

(a.) The Bible says not at all that Abraham circumcised three hundred and eighteen persons. On the contrary, he circumcised many more ; because the same Bible relates, at another place, that “ he went to war with three hundred and eighteen persons born in his house ” (Genesis, xiv, 14), because he had little confidence in individuals lately received into his service. It goes without saying that he took with him neither children nor old men for war-making. Now, these children and old men were all circumcised, like the three hundred and eighteen warriors born in his house.

(b.) When Abraham went to war with three hundred and eighteen persons, Ismael was not yet born. Then, “ after these “ things [this war] Abraham said : Thou [God] hast not given “ me children, and the servant who is born in my house shall “ be my heir ” (Genes., xv, 1-3). “ Now, Abraham took his “ son Ismael, and all those who were born in his house, and all “ those whom he had acquired, and circumcised them ” (Genes., xvii, 23). Consequently, he circumcised more than three hundred and eighteen persons, because we have to add his son Ismael.

(c.) Abraham spoke Hebrew ; he did not know a word of Greek. Now, in Hebrew, the second letter of Jesus is not an *eta*, but a *he*, which marks the number of five ; so that, instead of three hundred and eighteen, Abraham must have had to circumcise three hundred and fifteen persons.

(d.) Nothing indicates that Abraham had already known the employment of the alphabet for marking numbers.

§ 43.

We have established that the resurrection of Jesus has not been proved. Let us now examine the other other essential

part of the new system which has been adopted by the apostles, to wit, that Jesus would come again soon upon the clouds, for the inauguration of his mighty kingdom. We must know, first, whether there are among the Jews themselves two systems about the Messiah. The immense majority of the nation, and, above all, the enlightened men, the members of the high council, the Scribes and the doctors in Israel, adopted the first system—which was also that of Jesus himself—to wit: that the Messiah should be a temporal sovereign of great power, which should make the Jews independent and the kingdom of Israel powerful and glorious. In this system there was nothing but greatness and glory; there was no suffering, no resurrection of the Messiah, no return from heaven; but it was understood that the kingdom of Israel, called *kingdom of heaven* on account of its monotheism, of its justice, and of the divine laws of Moses which should reign there, should immediately begin after the first appearance of the Messiah.

A small number of the Jews, notwithstanding, through a propensity to mysticism, which seems to be, with certain persons and in the most civilized countries, the predominating faculty, had conceived another system about the coming of the Messiah.

According to that system he would make two appearances. First he would be poor and would suffer; then he would come back again majestic and powerful, in order to establish the kingdom of heaven; that is to say, the kingdom of Israel, based upon monotheism and the divine laws of Moses—an independent and glorious kingdom. This small body of Jews also, at the time of Jesus, impressed by the impossibility of a radical revolution against the Roman colossus, which could not be effected without enormous sacrifices and unheard-of sufferings, had resolved to adhere to the second system. This system expresses well in some phrases the very humble beginnings of a revolution: the sacrifices and extreme sufferings; then the final victory, the power and the glory, as the supreme reward—a reward which, commensurate to divine justice, should be so much greater as the suffering was intolerable.

St. Justinian has left us a work entitled *Dialogue cum Tryphone*, wherein he puts into the mouth of the Jew Tryphon the adoption of

the second system. We can understand, then, that the apostles, deceived in their hope through the death of Jesus, had recourse to the second system, and adopted it with zeal in announcing the return of Jesus upon the clouds in order to establish his kingdom at Jerusalem.

It was indispensable that the second appearance of Jesus should take place during the lifetime of the apostles and of their contemporaries, because it was on account of that hope that the proselytes had made many sacrifices, and had subjected themselves to many sufferings. It was in the hope of being rewarded an hundred fold when the kingdom should be established, that they had sold all their possessions and given the money to the church, and had enriched the apostles in order to permit them both to provide for their wants and to impart to the poor, who were being gained for their cause. It is evident that nobody would have made the least sacrifice, and would not even have given a denier, if the kingdom so ardently looked for could be expected to be established only after the death of Jesus. The apostles would then have had nothing to live upon themselves, and still less anything to distribute in abundant alms to the numerous poor, whose faith had to be propped by material and palpable proofs. The apostles put therefore in the mouth of Jesus the promise that he would come to them again during their lifetime. John the Baptist said: "The kingdom of heaven is near" (Matt., iv, 17). There are some "of those which are here present who will not die without having seen the Son of man coming in his kingdom" (Matt., xvi, 28; Mark, ix, 1; Luke, ix, 27). "Verily I say unto you, this generation shall not pass, till all these things be fulfilled" (Matt., xxiv, 34); that is to say, the appearance of the Messiah upon the clouds of heaven "with a great power and a great glory" (Matt., xxiv, 30). Christ also said to the high priests: "Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven" (Matt., xxvi, 64). "Watch ye, therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he might find you sleeping" (Mark, xiii, 35, 36). "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things

“ begin to come to pass, then look up and lift your heads; for “ your redemption draweth nigh ” (Luke, *xxi*, 27, 28). We see that Jesus and the apostles strongly insisted upon the approach of the new kingdom ; this they often repeated ; and it explains why Jesus wanted to throw aside all labor, that nobody should take care upon what to live, because the appearance of his reign was so very near. It is evident, if it should have been necessary to wait a long time for the reign of the Messiah, it would have been necessary to work in order to make a living ; but since the waiting would not last long, all labor became useless. “ Therefore I say unto you : Take no “ thought for your life, what ye shall eat ; neither for the body, “ what ye shall put on. The life is more than meat, and the “ body more than raiment. Consider the ravens, for they “ neither sow nor reap, which neither have store nor barn, and “ God feedeth them. Consider the lilies how they grow ; they “ toil not, they spin not, and yet I say unto you that Solomon “ in all his glory was not arrayed like one of these. . . . “ But rather seek ye the kingdom of God, and all these things “ shall be added unto you ” (Luke, *xii*, 22–31). We read the same in St. Matthew (*vi*, 24–34). There was then no need for occupying one’s self with labor for a living ; every day and every hour had to be spent in waiting for the arrival of the Messiah.

After the death of Jesus, the apostles continued to urge all to wait every day and every hour for the return of the Christ. All the apostles, without exception, repeated this promise, and insisted upon it, that they would not die before the return of the Messiah. When several of the first Christians had died, the apostles continued to promise the same thing to the survivors. St. John the Evangelist hoped he would not die. There was “ a report amongst the brethren that this disciple “ [John] should not die ” (John, *xxi*, 23). All this is to be deduced from the following passage. St. Paul engages the Romans to exercise charity: “ Now it is high time to awake “ out of sleep, for now is our salvation nearer than we be- “ lieved ” (Romans, *xiii*, 11). “ We shall not all be dead, “ . . . for the trumpet shall sound [announcing the re- “ turn of Jesus] ” (I Corinth., *xv*, 51, 52). “ Rejoice in the

“ Lord. . . . The Lord is at hand ” (Philippians, iv, 4, 5). “ You have been converted to wait for his Son from heaven ” (I Thessal., i, 9, 10). St. Paul says again: “ For this we say unto you by the word of the Lord, that we “ which are alive and remain unto the coming of the Lord “ shall not prevent them which are asleep [he thinks, then, “ that he and his correspondents will never die]. For the “ Lord himself shall descend from heaven with a shout, with “ the voice of the archangel and with the trump of God; and “ the dead in Christ shall rise first. Then we, which are alive “ and shall remain [how knows he that he will not die like the “ others? but he must flatter and console his friends], we shall “ be caught up together with them in the clouds, to meet the “ Lord in the air. Wherefore comfort one another with these “ words ” (I Thessal., iv, 15–18). Thus, Jesus was to return upon the clouds in the lifetime of St. Paul. Some, though, found the time long, and they began to lose patience. St. Paul exhorts them, and recommends patience, saying: “ And the “ Lord direct your hearts into the love of God and into the “ patient waiting for Christ ” (II Thessal., iii, 5).

The recommendation of Jesus (which we have before cited) not to work, on account of his approaching kingdom, and the persisting in urging this promise by the apostles, that the Christ would return during their lifetime, had produced its effect. They did not want to labor any more, and wanted to live upon the common chest. But St. Paul, seeing that Jesus was in no hurry to come, and that, in waiting, the idleness of the faithful would produce disastrous effects, found himself obliged to recommend to the Christians to work like any other common mortal.

He says then: “ For even when we were with you, this we “ commanded you, that if any would not work, neither should “ he eat. [He should not have anything from the common “ chest.] For we hear that there are some which walk among “ you [Christians] disorderly, working not at all, but are busy- “ bodies ” [II Thessal., iii, 10, 11).

St. Paul recommends to Timothy: “ That thou keep this “ commandment without spot, unrebukable, until the appear- “ ance of our Lord Jesus Christ ” (I Timothy, vi, 14, 15). The

Christ was to return, therefore, during the lifetime of Timothy. Paul was so much persuaded that Jesus would soon return, that he was unwilling that people should marry, and he gives other advice besides: "But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none" (I Corinth., vii, 29). He says, also, there is no shame in promising the return of Jesus, because he is sure that this return will take place during his lifetime, and then he will triumph over his mockers. He writes to Timothy: "Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner. Be thou partaker of the afflictions of the gospel, according to the power of God. . . . For the which cause I also suffer these things; nevertheless, I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy, i, 8 and 12), (against the return of Jesus upon the clouds). He recommends also to Titus to renounce the covetousness of the world, "and look for that blessed hope and the glorious appearance of the great God and our Saviour Jesus Christ" (Titus, ii, 13), "For yet a little while, and he that shall come will come, and will not tarry" (Hebrews, x, 37). Thus, St. Paul says, in almost all of his epistles, that Jesus will come again before his death, and he insists much upon this prophecy as the base of the religion. The other apostles do as much. St. James writes to the twelve tribes of Israel:

How has he found their address? Up to this hour we do not know yet where these twelve tribes are to be found.

"Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh" (James, v, 8). St. Peter says the same thing: "For the end of all things is at hand; be ye therefore sober, and watch unto prayer" (I Peter, iv, 7). St. John expresses the same idea. He writes, in his first epistle: "It is the last time, and as ye have heard that Antichrist shall come, even now there are many antichrists, wherefore we know that it is the last time" (I John, ii, 18). The proof of John is irrefutable: "From the moment the precursor of Christ has come, Christ himself must necessarily follow, oth-

“erwise he would not be the precursor of Jesus.” He says, again: “The time is near” (Apocal., I, 3; xxii, 10). “Keep “what you have till I come” (Apocal., II, 25). “I come “soon” (Apocal., III, 11; xxii, 7, 12 and 20). The apostle St. Jude finally consoles the faithful about the contempt to which they are exposed by the mockers, because Jesus has predicted, “that there should be mockers in the last time” (Jude, I, 18). He believes, therefore, that he has arrived at the last time.

§ 44.

The first Christians, then, hoped and preached that Jesus would come back from heaven in their time. In the meantime people commenced to lose patience, when they saw the Christians die, one after the other, their natural death, without having seen the return of Jesus. Thus St. Peter, who has said in his first epistle, “But the end of all things is at hand” (I Peter, IV, 7), uses in his second epistle quite a different language. He tries to retire from business, because people commenced to doubt the return of Jesus. Here is what he says, and how he interprets his first promise: “Knowing this first, that there “shall come in the last days scoffers, saying, Where is the “promise of his coming? for, since the fathers fell asleep, all “things continue as they were from the beginning of the creation. . . . But, beloved, be not ignorant of “this one thing, that one day is with the Lord as a thousand “years, and a thousand years as one day. The Lord is not “slack concerning his promise, as some men count slackness, “but is long-suffering to us-ward, not willing that any should “perish, but that all should come to repentance; but the day “of the Lord will come as a thief in the night, in which the “heavens will pass away with a great noise; the earth shall “be burnt up” (II Peter, III, 3-4, 8-10). People mocked already the apostles, it would seem. If, in our days, somebody should mockingly say that more than eighteen hundred years have passed without the return of Jesus, St. Peter has answered beforehand: That makes little more than one day and a half for the Lord, and this delay is nothing but patience, to give the poor sinners time for repentance. But Jesus has not spoken

of days, and St. Peter himself said, in his first epistle, “the end of all things is near.” Besides, if Jesus had spoken of days, evidently they would have been days such as men count, and not days according to the counting of God.

We have seen that St. Paul affirmed, on several occasions, that he should not die before the return of Jesus. St. John, who outlived all the apostles, expressed the same hope (John, xix, 23, 24). (See *ante*, § 43.) The first fathers of the church, the successors of the apostles, hoped all of them to see before their death Jesus coming back from heaven and establishing his kingdom upon earth. They continued to hope in the following centuries, but they finished by forgetting the near approach of the return of Jesus, or by giving it an interpretation altogether contrary to the ideas of the apostles. In our days there are few persons who know that the time fixed by Jesus for his return from heaven has long since elapsed. Nevertheless, they mock the Jews who wait for a Messiah, and forget they are not entitled to do it, because no prophet in the Bible has fixed the epoch of his arrival. Jesus and the apostles, on the contrary, have affirmed on several occasions that Christ would come back from heaven in their time.

It was impossible, then, to prove two facts: the resurrection of Jesus, and his return from heaven, which were evidently the two essential bases of the new doctrine of the apostles. Because, as St. Paul says himself: “If Christ has not been resuscitated, your faith is vain, and you are yet in your sins” (I Corinth., xv, 17); and he repeats again: “If Christ has not been resuscitated, our preaching is in vain, and your faith is vain also” (I Corinth., xv, 14). And if Christ does not come from heaven to reward the faithful in his kingdom, as they have received the promise, then they are deceived in their expectation.

These two facts they are seeking to prove by miracles; but it was not until a long time after the death of Jesus that persons appeared, who wrote the miracles of the Master in a foreign tongue; a tongue which the Jews of Palestine did not understand. They wrote them at an epoch of the greatest political and social troubles, resulting from the war with the Romans, and at a time when almost all those who had known

Jesus were dead. Under such circumstances, people could write what they pleased, without any fear of being contradicted.

On the converts it was imposed, as a condition of salvation, to believe without questioning, and submit reason to faith. St. Paul says: "God has established in the church, first, the apostles; secondly, the prophets; in the third place, the doctors" (I Corinth., XII, 28). Thus the doctors and the *savants* are beneath the apostles of the faith. He says again: "My sermons have not at all consisted of discourses of human wisdom, but in the demonstration of the spirit and the power, that your faith should not stand in the wisdom of men, but in the power of God" (I Corinth., II, 4-5). "Let no man deceive himself; if any man amongst you seems to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God" (I Corinth., III, 18-19). He says again: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinth., x, 4-5). One cannot more clearly repulse science and human reason.

In all the epistles, St. Paul and the other apostles insist upon faith as a condition of salvation. St. Paul maintains even that faith is more important than good works. He says so in all his epistles, but particularly in those to the Hebrews. On that basis, nobody would ever dare submit the miracles and the doctrines to an enlightened critic.

We have, besides, to consider that the miracles have here no value whatever. Though Jesus and the apostles have driven out legions of demons, still there remains not less their own contradiction, that there are demons which cannot be driven out. All the miracles in the world are not able to demonstrate that Jesus returned from heaven upon the clouds for establishing his kingdom, or that any prophet had said that which Matthew quotes, saying: "What has been said by the prophets: 'He [the Messiah] will be called a Nazarene'" (Matt., II, 23). This passage is nowhere to be found in the Bible, and no mira-

cle could make us believe that the biblical prophets have anywhere spoken of Jesus.

§ 46.

Let us now examine to what end the apostles have adopted their new doctrine, and how, little by little, they have executed their design.

The apostles at first were poor and without consideration. They could only, through great effort, gain a living by fishing or other hard work. When St. Peter and St. John preached, the people were astonished, "perceived that they were ignorant men." St. Matthew was a publican, and all his friends were men of character (St. Matt., ix, 9-11), and it is the same with the disciple Levi (Mark, ii, 14, 15; Luke, v, 27-30), whom Jesus had engaged to follow him. Others were fishermen, as St. Peter. St. Paul himself was a simple laborer; he was a tent-maker (Acts xviii, 3). And it was said of him, "his bodily presence is weak and his speech contemptible" (2 Corinth., x, 10). This is what he says of himself: "We dare not make ourselves with the number, or compare ourselves with some that commend themselves" (2 Corinth., x, 12). He says at another place, of himself and other apostles, that they are looked upon "as unknown, and yet well known; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything" (2 Corinth., vi, 9, 10). He says again: "Who in presence, am base among you, but being absent, am bold toward you" (2 Corinth., x, 1).

When the apostles had resolved to follow Jesus, they abandoned their trades and left their tools. Then the poor apostles said to Jesus: "We have left everything and have followed thee" (Matt., xix, 27). They followed their Master everywhere, or they were sent to all the cities and villages of the Jews, in order to announce the approach of the kingdom of heaven. We know very well what induced the disciples to abandon their trades to follow Jesus; because the evangelist tell us expressly that they hoped that their Master was going to establish a terrestrial kingdom, mounting the throne of David. Jesus himself said that they would have twelve

tribes of Israel, and he said to them: "He who shall have
"quitted houses . . . he shall receive for it an hundred
"times as much" (Matt., xix, 28, 29). The apostles, sons of
Zebedee, demanded to be seated, one on the right and one on
the left side, in his kingdom (Matt., xx, 21; Mark, x, 37).
All the apostles disputed on the road which of them should
be the greatest (Mark, ix, 34; Luke, ix, 46, and xxii, 24).
Mark tells also what the apostles said to Jesus: "We have
"left everything and have followed thee. And he said unto
"them: Verily I say unto you, there is no man that has left
"house . . . for my sake . . . but he shall
"receive an hundred fold now, in this time houses and land,
"and in the world to come eternal life" (Mark, x, 28-30).
Luke narrates the same demand of the apostles, and the same
answer of Jesus: "There is no man who has left houses,
"lands, . . . who shall not receive many fold in
"this time, and in the world to come" (Luke, xviii, 28-30).
Jesus said to the apostles: "Ye are they which continued
"with me in my temptations, and I appoint unto you a king-
"dom as my Father has appointed unto me, that ye may eat
"and drink at my table in my kingdom, and sit on thrones,
"judging the twelve tribes of Israel" (Luke, xxii, 28-30). The
apostles said in their desperation, after the death of the Master:
"Jesus, who was a prophet, powerful in works and in words;
"we hoped that he it should be who should deliver Israel"
(Luke, xxiv, 19-21).

It may be seen hereby that the apostles, up to the death of
Jesus, had nothing but an entirely terrestrial end in view. In
their imagination they were already so solidly seated upon
their respective thrones that they disputed in advance about
the chief part and the presidency; that they wanted to sit on
the right and left hand of the Master. Jesus had promised
them one hundred houses and one hundred acres of land for
each one they had left. The scheme which they would pursue
in order to arrive at that end was to make Jesus mount the
throne of Jerusalem. But then, when Jesus died, the apostles
were obliged to change their system. Had the end in view
changed also? Evidently not, because they had not operated
this change before the first plan failed, and, as we have dem-

onstrated previously, the new system had no foundation what ever.

§ 47.

After the death of Jesus, the apostles were full of fear. When he was seized, "all the apostles abandoned him and "fled" (Matt., xxvi, 56; Mark, xvi, 50). Peter denied him three times, and even made false oaths. "He began to curse "and to swear, saying: I know not this man" (Mark, xiv, 71). According to Matthew, he took false oaths several times. "And again he denied with an oath, I do not know the man. "And after awhile came unto him they that stood by and said "to Peter: Surely, thou art also one of them, for thy speech "betrayed thee. Then began he to curse and to swear, saying: "I know not the man" (Matt., xxvi, 72-74). "The apostles "had now no desire for the right nor for the left of Jesus. They did not even offer the last honors to Jesus. "Joseph "of Arimathea, who was a senator of distinction, went boldly "unto Pilate, and demanded the corpse of Jesus. . . . "And he brought fine linen, and took him down and wrapped "him in the linen, and laid him in a sepulcher" (Mark, xv, 43-46); because the Jews had a law of Moses: "His body shall "not remain all night upon the tree, but thou shalt in any "wise bury him that day (Deuteron., xxi, 23).

By degrees the apostles took courage. They saw that nobody intended to persecute them, and they commenced thinking about their future. What should be done? Could they take up again their trades? They possessed nothing any more; they had abandoned everything—above all, their tools, their ships and their nets—and besides, they had lost the habit of labor. They were also known by everybody, particularly in their native place, to be the disciples of Jesus; and it was known that they were already, in their imagination, all of them, judges and prime ministers in Israel. What should have been said of these high functionaries, if they should become again poor fishermen and simple publicans? It was almost impossible for them to bear such humiliation.

On the other side, they had learned by experience that teaching procures profit and honors. It was said of Jesus: "Is "this not the carpenter?" (Mark, vi, 3). At the age of thirty

he abandons his trade, and begins teaching (Luke, III, 23). Teaching does not, it is true, procure a fixed payment; such was not the custom, because the doctors in Israel had to teach gratuitously; still, they never had been permitted to want anything. The Jews were in the habit of succoring largely the doctors and the preachers. When Jesus made his sojourn at Jerusalem, or in any other large city, everybody was zealous to invite him to table and to give him lodging. The Pharisees invited Jesus very often to table (Luke, VII, 30; XI, 37; XIV, 1). He was treated as were all the preachers; thus Jesus himself said: "The Son of man came eating and drinking, and" "they said: Behold a man gluttonous and a wine-bibber" (Matt., XI, 19). That proves that the Jews gave him everything in abundance—all that he was in need of. He had even devoted persons, who, like Martha, took much trouble to prepare for him gratuitously succulent dishes. "When he traveled from city to city and from village to village, he had" "women with him, as Mary Magdalen, Joanna wife of Chuzas, "Susanna, and several others, which ministered unto him of" "their substance" (Luke, VIII, 1-3). Everything he wanted was given unto him, even money. Judas the treasurer could buy everything necessary during the voyages. Everywhere, where Jesus took a meal, were the disciples eating at the same table. Wherever he traveled the disciples were supported from the common treasury. The alimony which the Jews constantly spent for the support of Jesus, the same as they did for all other preachers, amply sufficed for the entertainment of at least thirteen persons.

The apostles, upon the order of the Master, undertook a voyage into all the cities of the Jews, in order to announce the approach of the kingdom of heaven. They traveled over all the cities without Jesus, taking with them neither provisions nor money. Jesus himself so commanded them: "Take neither gold, nor silver, nor money, nor bag, for the voyage; no" "different clothes, no shoes; because the laborer is worthy of" "his meat. And into whatsoever city or town ye shall enter," "inquire who in it is worthy, and there abide till you go hence" (Matt. x, 9-11). "And he commanded them that they should" "take nothing for their journey, save a staff only; no scrip,

“no bread, no money in their purse; but be shod with sandals, and not put on two coats.” And he said unto them: “In what place soever ye enter into an house, there abide till ye depart from that place” (Mark, vi, 8-10). St. Luke relates also: “He [Jesus] told them [the apostles]: Take nothing for your journey; neither staves nor scrip, neither bread, neither money, neither have two coats apiece. And whatsoever house ye enter into, abide, and thence depart” (Luke, ix, 3, 4).

The second recital of Luke is curious. “Go your ways: behold, I send you forth as lambs amongst wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way; and into whatsoever house ye enter . . . remain in that house, eating and drinking such things as they give” (Luke, x, 3-7). Matthew says the same thing (x, 16). I know well that the wolves eat the lambs, but I have never seen that they give them to eat, gratuitously and largely.

Thus went the apostles everywhere, without any provisions, and without a denier in pocket; and everywhere the Pharisees received them, gave them everything they wanted, and in any Jewish house where the apostles entered they could remain as long as they pleased. At the end of his career, Jesus repeats his promises to the apostles; he tries to encourage them. In order to recall the joyful life which they led traveling through the cities of the Jews, in order to preach and to teach, and to remind them that they owe everything to him, he asks them: “When I have sent you without purse, without bag and without shoes, have you been in want of anything? And they answered: Of nothing. But now he said unto them: He who has no sword, let him sell his coat and buy one” (Luke, xxii, 35, 36). Thus have the Pharisees exercised the largest charity, not only toward Jesus, but also toward the apostles, in such a way that Jesus recalls to them their agreeable and well-provided travels as a favor for which they are obliged to him, because he it was who counseled the undertaking; and the apostles are obliged to confess that they never have been in want of anything, and that the charity of the Jews, or of the Pharisees, has left nothing more to desire.

Before Christian charity, already there existed, as it appears, Jewish charity. It is, then, to this charity of the Jews—or of the Pharisees,

because almost all the Jews were Pharisees, the most exact sect, according to St. Paul (Acts, xxvi, 5)—that Christianity owes its birth. Without Jewish or Pharisaical charity, there would be no Christianity.

They knew, therefore, by experience, that the career of teaching procured amply all the necessities of life. Such a career was, besides, much honored. They had seen how the people ran up to listen to the teachings of Jesus. They themselves already enjoyed some consideration, because Jesus had distinguished them as intimate friends and first disciples, who had better understood the Master than the other auditors. They received the title "Lord" ("*kurios*"—John, xii, 21). They knew also that all the Pharisees, the doctors in Israel, and all those who taught the people had been loaded with honors and with presents. More than that, they could count upon still more honors and profits than the Pharisees and the Jewish doctors. First, those doctors, those Pharisees, and the most enlightened men of the nation, as the Scribes, the members of the Supreme Council, and the high priests, all of them had never known how to do a single miracle, nor to heal deaf mutes or the born blind, nor to resuscitate the dead. Now, the apostles knew how to do all this, and all this attracts the poor of spirit and the meek (Matt., v, 3-5), who are numerous in all countries and in all centuries—above all, when miraculous healings of chronic and incurable maladies are concerned.

The apostles had another considerable advantage over the Scribes and Pharisees. They spoke to the nation of its most precious hopes. They promised and announced its near deliverance from the odious yoke of the Romans.

Finally, the Christian communism, introduced already by Jesus himself, must have procured to the apostles, as administrators of the common property, supreme honors and an almost unlimited power over all the new converts.

§ 48.

Jesus had inaugurated communism. One of the prominent men of the place presented himself, and Jesus said unto him: "Sell everything thou hast and give it to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt., xix, 21; Mark, x, 21; Luke, xviii, 18, 22).

It is evident that for a man who should present himself to Jesus and follow him, there could be no poor worthier of support than the disciples of Christ. At first people refused such abandoning of their property. "That man, having heard that, "became very sorrowful; for he had great possessions." But Jesus said, that "it is difficult for rich men to enter the kingdom of heaven." The assistants are startled to hear that God demands communism, and they cry in their despondency: "Who can then be saved?" But Jesus answered: "Verily, I say unto you, every one that has forsaken houses or lands and followed me, shall receive an hundred fold in this life, and shall inherit everlasting life."

However that may be, after the death of Jesus, the apostles prosecuted that idea, and they realized it with perfect success, in consequence, by the great miracle of cloven tongues, on the day of Pentecost; "and they were all amazed, and many wonders and signs were done by the apostles. And all that believed were together and had all things common, and sold their possessions and goods and parted them to all men, as every man had need" (Acts, II, 43-45). "Neither said any of them that ought of the things which he possessed was his own, but that they had all things common. . . . For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. They laid all at the apostles' feet" (Acts, IV, 32-35). They sent succor from Antioch to the Christians of Judea, "through the hands of Barnabas and of Saul" (Acts, XI, 30); which last means St Paul. In the epistle to the Romans, St. Paul said, "I go to Jerusalem to carry thither the alms to the pious" (Romans, XV, 25).

The apostles had become very powerful, on account of all the possessions of the faithful, which they had to distribute according to their judgment. Thus St. Paul threatens the Christians of Corinth, and asks them: "Which do you like better? Shall I come unto you with a rod, or in love and in the spirit of meekness" (I Corinth., IV, 21). When the Christians had law-suits among themselves, they had to address themselves to the apostles. It was unpardonable temerity and a shame for a Christian to summon a coreligionist before the tribunals of the

country. "Dare any of you, having a matter against another, go to law before the unjust and not before the saints? [The unjust were at that time everybody except the few faithful.] Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? I speak to your shame" (I Corinth., vi, 1-5). Jesus had already said: "If thy brother shall trespass against thee, . . . tell it unto the church; but if he neglect to hear the church, then let him be to thee as an heathen man and a publican" (Matt., xviii, 15-17).

St. Paul dissuades from marriage, and adds: "But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it, for the fashion of this world passeth away" (I Corinth., vii, 29-31). It is easy to understand that this assurance of the return of Jesus considerably facilitated communism, and enriched the common treasury of the church.

St. Paul asked, and exacted even, that people give to the church, and they must give much. "But this I say: He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully" (II Corinth., ix, 6). Wherever he finds it preferable to ask nothing from the faithful, he takes care to make it understood that he has full right to demand it; that they had only to thank his kindness if he dispensed them from it. He writes to the Corinthians: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and as Cephas? [And have ourselves and our wives supported by the faithful?] Now, I only and Barnabas, have not we power to forbear working? Who goeth to warfare any time at his own charges? . . . If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others are partakers of this power over you, are not we rather? Nev-

“ertheless we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. . . . The Lord has ordained that those who announce the gospel should live off the gospel, but I have used none of these things” (I Corinth., ix, 4-15).

He holds himself to be the chief of the church, and he establishes hierarchy. He says: “God has established in the church, first, the apostles; secondly, the prophets; in the third place, the doctors; after them, those that have the power of miracles; then those who have the gift to heal and diversities of tongues” (I Corinth., xii, 28).

The prophets were those who “knew all the mysteries and the science of all things” (I Corinth., xiii, 2). St. Paul places them below the apostles.

There are therefore five degrees: the apostles are the supreme chiefs, the doctors and linguists are in the last degree, the doers of miracles only one degree above the physicians. What a progress! It was not long previously that the apostles themselves were very happy to do a miracle, and did not succeed always.

The administration of the alms was confined to the apostles (2 Corinth., viii, 20).

St. Paul declared also, in the consciousness of his power and of his immense influence: “For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having a readiness to revenge all disobedience, when your disobedience is fulfilled” (2 Corinth., x, 4-6). He says also to the Corinthians: “If I come again, I will not spare anybody” (2 Corinth., xiii, 2). “I write these things being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification” (2 Corinth., xiii, 10). At first it was attempted to operate through miracles, and people were then still at liberty not to believe in them; at present the miracles are accessories. The workers of miracles are fixed at the fourth degree. Only the apostles are the chiefs and ready to punish any

disobedience. Evidently, communism is what has given them that power.

St. Paul says at first: "I have desired neither silver, nor gold, nor apparel. Yea, ye yourselves know that these hands have ministered unto necessities, and to them that were with me. I have showed you all things, how that so laboring" (Acts xx, 33-35). It was his trade to make tents (Acts, xviii, 3). At present he does not work any more. He says to the Corinthians, whose apostasy he fears (2 Corinth., xi, 3): "I have robbed other churches, taking wages of them to do your service [he worked then no more at his trade of making tents]. And when I was present with you and wanted, I was chargeable to no man, for that which was lacking to me the brethren which came from Macedonia supplied. And in all things I have kept myself from being burdensome unto you, and so will I keep myself" (2 Corinth., xi, 8-12). "I did not burden you. Nevertheless, being crafty, I caught you with guile" (2 Corinth., 12-16). They suspected, then, that he wanted to obtain money by slyness. He said to the Galatians: "That he to whom the word of God is taught, gives part of all his goods to him who teaches him [to the apostle]. Do not abuse yourself; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit [giving to the apostle or to the church], shall of the spirit reap life everlasting" (Galat., vi, 6-8). Here he claims and demands a part of all possessions. The Galatians are not like the Corinthians. He adds: "We do not tire in doing the good work, because we shall reap in time [at the return of Jesus upon the clouds], if we do not slacken. It is, therefore, whilst we have the opportunity [before Jesus returns], doing good to all, but particularly to them who are of the household of faith" (Gal., vi, 9, 10).

He writes to the Philippians: "I rejoiced in the Lord greatly, that now at the last your care of me had flourished again. . . . Not that I speak in respect of want, because I have learned to be content. . . . Notwithstanding, you have well done that ye did not communicate

“ with my affliction. . . . When I began to preach the
“ gospel, no church communicated with me, as concerning
“ giving and receiving, but ye only. . . . Not because
“ I desire a gift, but I desire fruit that may abound to your
“ account. But I have all, and abound. I have been filled
“ with goods, having received what you have sent me as a
“ sacrifice well pleasing to God [he should have said, to the
“ servant of God], which he will accept and be agreeable to
“ him ” (Philip., iv, 10-18). St. Paul tries then to obtain
much, and he gives as a motive that the more the faithful give,
the more God will reward them; because what he (Paul) re-
ceives, is a sacrifice that God will accept

The Thessalonians were not very firm in the faith (1 Thessal.,
III, 2, 3). St. Paul does not ask anything of them either. He
says unto them that he prefers laboring to receiving anything;
but he does not forget to observe that he has fully the right to
demand something for his support. “ Though we could as
“ apostles of Jesus Christ, we would not be chargeable unto
“ any of you. . . . For you remember how we have
“ preached unto you the gospel of God, laboring night and
“ day, and not being chargeable to any of you ” (1 Thessal.,
II, 6-9).

He repeats it to the same Thessalonians: “ Neither did we
“ eat any man’s bread for naught; but wrought with labor and
“ travail night and day, that we might not be chargeable to
“ any of you; not because we have not the power ” (II Thessal.,
III, 8-9). “ Let the elders that rule well be counted worthy
“ of double honor ” (Timothy, v, 17).

The power of the apostles is already so great, that they order
excommunication. “ If any one does not obey that which we
“ have said in this letter, mark him and have no communica-
“ tion with him ” (II Thessal., III, 14). “ Avoid the heretic,
“ being condemned ” (Titus, III, 10, 11). They go even further
than that: “ This charge I commit unto thee, son Timothy,
“ according to the prophecies which went on before thee, that
“ thou by them mightst war a good warfare; holding faith and
“ a good conscience, which some having put away, concerning
“ faith have made shipwreck. Of whom is Hymeneus and
“ Alexander, whom I have delivered unto Satan, that they

“ may learn not to blaspheme ” (I Timothy, i, 18-20). That is evidently a Satan in flesh and bone, because if one is delivered to Satan personally, one learns, on the contrary, to blaspheme so much more. Paul ordains to the Corinthians: “ To deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord ” (I Corinth., v, 5). He charges the pastors to occupy themselves with instruction, and he wants these doubly paid. “ Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith : Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward ” (I Timothy, v, 17, 18). There is already charity and instruction under direction and command of the church.

St. Paul writes to Timothy: “ Them that sin, rebuke before all, that others also may fear ” (I Timothy, v, 20). St. Paul besides likes to humiliate his adversaries, as the pagan magistrates of Philippi (Acts, xvi, 37). He gives Titus the power to nominate the pastors according to his rules. “ For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee ” (Titus, i, 5). He writes to the Hebrews: “ Obey them that have rule over you, and submit yourselves ; for they watch for your souls, as they that must give account ” (Hebrews, xiii, 17). We have to remark the extent of this new theory: the priest is responsible for the souls of the faithful, they have to render account for them ; consequently he must meddle with and superintend everything.

We see, then, the immense power which the apostles have over the faithful. Because, on account of communism, all the faithful lived upon the common chest, which was in the hands of the apostles. They took hold in season, as we have seen, of the administration of charity and instruction.

Finally, St. Paul himself speaks of another circumstance, favorable to their cause: “ But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel. So that my bonds in Christ are manifest, in all the palace and in all other places. And many of the brethren in the Lord

“ waxing confident in my bonds, are much more bold to speak the word without fear ” (Philip., i, 12-14).

Thus also he speaks on many occasions of his sufferings and his persecutions. In order to have full scope in enumerating them, he presents as sufferings of martyrdom the most common occurrences in life: “ I have been often traveling. I have been in danger on the rivers, in danger from robbers, in the deserts, in danger on high seas, in perils among false brethren ” (2 Corinth., xi, 26, 27). As if nobody else had labored or traveled. “ I have passed one day and one night in the depth of the sea; I have been shipwrecked twice ” (2 Corinth., xi, 25). As if that could not happen to anybody. And he said, on that occasion, that if he were going to boast, he could relate “ how that he was caught up into paradise and heard unspeakable words; . . . but I will not glory but in mine infirmities ” (2 Corinth., xii, 4, 5). “ Therefore, I take pleasure in infirmities, in persecutions, in distresses for Christ’s sake; for when I am weak then I am strong ” (2 Corinth., xii, 10). That is a profound and far-reaching expression.

§ 49.

After all we have just now said, and all the passages which we have cited, it is easy to understand how the apostles must have clung to and not abandoned the career of teaching. But they could not do it except by the adoption of a new theory, which permitted them to continue to announce the new arrival of the Messiah, because the first plan had failed through the death of Jesus.

That which favored considerably the work of the apostles was, that the Jews did not abandon the hope of being delivered from the Romans. Such is sufficiently proved by the wars against Titus and Hadrian in the second century. It was indispensably necessary for them to teach only that the Messiah would appear at first poor; that he had to suffer and to die; that he must be resuscitated and make his second appearance, and return as a sovereign powerful and victorious. We have already explained how this second theory had some partisans among the Jews, though the immense majority of the Jews

had rejected it. The apostles must have counted besides upon a great number of ancient partisans of Jesus, who, moved by the same motives as themselves, would be eager to accept the new plan.

But to that end, before everything the corpse of Jesus had to be carried off. It had to be announced that he had been resuscitated, and that he had ascended to heaven, in order to return as a powerful and victorious king.

The apostles had been accused of having taken the corpse clandestinely. "This report has been divulged amongst the Jews up to this day" (Matt., xxviii, 15). This proves that the carrying off was possible. It appears that they did it the second day after the death of their Master before the putrefaction of the corpse, on a Sabbath-day, when everybody had left the tomb (Luke, xxiii, 56). On Sunday they repaired personally to the empty tomb, in order to feign astonishment at this extraordinary event. In the meantime the announcement of the resurrection had already been prematurely reported. Strict inquiries might be made and the corpse found. Besides, the irritation was still great among the disciples of the crucified. They waited, therefore, fifty days (between Passover and Pentecost), in order to announce that he had been resuscitated, that he had made some appearances, and that he had finally ascended to heaven, to return soon as a king in glory, powerful and rich. At this moment everything was possible to them. They had, as we have already proved, powerful auxiliaries. First, miracles, which they did so well, and then their promises, which could not fail to attract a great many people.

§ 50.

It is known, besides, that the first Christians of the time of the apostles believed not at all in a heavenly kingdom, affording spiritual treasures; but these Christians all hoped that Jesus would come soon, during their lifetime, to establish a terrestrial kingdom, which should last a thousand years, in which men could eat and drink, and exercise all physiological functions; and finally, where men should live as before; eating more juicy dishes, drinking more delicious wines, having more

enjoyments, everything in abundance, and being victorious against all enemies.

Ireneus, bishop of Lyon (A. D. 177–202), cites a passage of the apostolic father Papias (bishop of Hieropolis and disciple of St. John the Evangelist), according to whom, the elected of the reign of a thousand years (that reign which should commence when Jesus returned from heaven upon the clouds) shall pass their time in paradise in inexpressible feastings; reaping grain a thousand times as much as before; quenching one's thirst with grapes, each berry of which would give twenty-five measures of wine. Ireneus reproduces this description of the disciple of St. John the Evangelist very seriously, and is waiting to see mankind soon becoming herbivorous (*Revue des Deux Mondes*, February 15th, 1865, p. 1008, by Albert Reville). St. Ireneus, who lived at the end of the second century, and St. Papias, bishop and disciple of St. John the Evangelist, belong to the most celebrated fathers of the church, and their ideas were evidently shared by the Christians of their epoch. These ideas are found in fact several times expressed in the New Testament. We read in St. Matthew and St. Luke that Jesus said: "There will be sitting at table with Abraham, Isaac, and Jacob" (Matt., viii, 11; Luke, xiii, 29). St. Mark and St. Matthew relate that Jesus said: "I shall drink it new in the kingdom of my father" (Matt., xxvi, 29; Mark, xiv, 25). According to St. Luke, Jesus says: "I shall not drink any more of the fruit of the vine, till the kingdom of God shall come" (Luke, xxii, 18). Jesus said once: "If thou makest a feast, call the poor, the maimed, the lame, the blind; for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat heard these things, he said unto him: Blessed is he that shall eat bread in the kingdom of God" (Luke, xiv, 13–15). He said also to his disciples: "I appoint . . . that ye may eat and drink at my table in my kingdom" (Luke, xxii, 29, 30). Now, up to the end of the second century, the fathers of the church took these words of Jesus literally, and they believed firmly that there would be eating in paradise, and that good wine would be drunk there.

It might be objected, perhaps, that Jesus says at another place: "After the resurrection, the men will not take any women nor the women any men in marriage, but are as the angels" (Matt., xxii, 30). But there are two resurrections (1 Corinth., xv, 24-26; Apocalypse, xx, 5). The fathers of the church have applied the passage which I have just now cited, to the second resurrection, in order not to be put in contradiction with the numerous other passages in the New Testament which relate, all of them, to the first resurrection. That of Jesus, which took place the third day, represents the first resurrection; explains how he ate and drank after that resurrection. St. Peter says: "God has resuscitated him; he let him be seen by us, who have eaten and drank with him" (Acts x, 40, 41). "He was then endowed with his body as before his death. He said to the disciples: See my hands and my feet, that it is I myself. . . . And while they yet believed him not, he said unto them: Have ye here any meat? And they presented to him a piece of a broiled fish, and of an honeycomb, and he took it, and did eat before them" (Luke, xxiv, 39-43).

After the Pseudo-Esdras, cited as authority by Ireneus and the principal fathers of the church, the interval between the two resurrections is only four hundred years. It is God himself who said to this Esdras: "My Son will appear in his glory [in returning from heaven] with those who belong to him [first resurrection], and men will live [in paradise] full of joy the interval of four hundred years. At the end of that time the Christ my Son will die, and all those which will then be upon the earth will also die; consequently, they will eat in paradise during four hundred years before they die. . . . Finally, the dead will leave the dust [second resurrection], the *Very High* will appear and enter into judgment, justice and truth will reign, and faith will be affirmed more and more" (4 Esdras, vii, 28). Though I must confess to not understanding the last phrase, "Faith will be affirmed more and more." How, indeed, after two successive resurrections, should faith be in need of being affirmed more and more? Who could be that Pharaoh or Nebuchodonosor

capable of remaining incredulous or feeble in the faith after having seen two resurrections?

The same author says: "Paradise is a place of delight, the fruits of which are incorruptible; it is the sojourn of health and rest" (4 Esdras, vii, 53). That is to say, people will be there exempt from maladies, and will have there anything they may wish for.

§ 51.

If we are going to compare at present the part of the apostles with that of Jesus, we must first divide the history of the apostles into two periods, the first of which extends from the death of the Master up to the famine which occurred in the second year of the Emperor Claudius and lasted nine years. During that period the apostles avoided the gentiles, like Jesus, and addressed themselves only to the Jews.

During the first period, which lasted nine years, the national aim remained the same. We must remark that the Holy Virgin Mary, with her four sons, named James, Joseph, Jude and Simon, at first incredulous (John, vii, 5), have now united with the apostles. Besides, the means which they employed to succeed, were always the same; only henceforth they had to wait for the signal from heaven—that is to say, the return of Jesus upon the clouds. Thus, during nine entire years, the apostles conformed strictly to the words of Jesus, who had forbidden addressing the gentiles. When Jesus showed himself after his resurrection, they asked him: "Lord, will it be in this time to restore again the kingdom to Israel? But he said unto them: It is not for you to know the times or the seasons; you will serve as witnesses, as much at Jerusalem as in Judea and Samaria, and to the extremities of the earth" (Acts I, 6-8).

The Greek *ghè*, which very often means land (compare Acts vii, 3, 4, 6, 11, 29, 33, 36, 40, xiii, 17, 19; John, iii, 22; Matt., ii, 6, 29, 21, iv, 15, ix, 26, 31, x, 15, xi, 24, xii, 42. xiv, 34; Mark, vi, 53; Luke, iv, 25, 11, 31), may also relate to the land of Israel. The author of the Acts employs, therefore, the word *ghè* in a restricted sense.

This expression means: "All the Jews of Judea, and all

“those who are dispersed as far as the extremities of the “earth;” as the expression *panta ta ethnè* (“all the nations”) means, “all the Jews dispersed amongst the nations;” (see *ante*, p. 52, in the original); and *tas poleis pasas* (“all the cities”) means the Jews who lived there.

St. Mark reports that Jesus has employed the expression, *pasè te ktisei* (“all the creatures”). But this form of speech may be considered as an emphatic expression, which implies by no means the gentiles. St. Peter also employs emphatic expressions; for instance, in order to explain the miracle of the tongues, he says: “This is what has been predicted. God says: “I will pour out my spirit upon all flesh, and your sons and “daughters shall prophesy” (Acts II, 16, 17); though later “they were astonished that the holy ghost had also spread upon the gentiles” (Acts x, 45). St. John the Evangelist likewise is fond of emphatic expressions. He relates that the Pharisees said among themselves: “Behold the world (*cosmos*) is gone after him [Jesus] (John, XII, 19).

It is thus that the apostles and all the disciples understood it. The great miracle at the feast of Pentecost, where the apostles spoke in all tongues, took place because “there were “then at Jerusalem Jews of all the nations which are under “heaven” (Acts, II, 5). St. Paul said to the Jews: “For the “promise [the Messiah] is unto you” (Acts, II, 39). So it was when he says to the Jews, after the death of Jesus: “Repent ye, therefore, that your sins may be blotted out. And “he shall send Jesus Christ, which before was preached unto “you. . . . You are the children of the prophets. . . . “Unto you first, God having raised up his son Jesus, sent him “to bless you” (Acts, III, 19, 20, 25, 26). St. Peter and the other apostles answered (to the Jews): “It is him [Jesus] “whom the God of our fathers raised, to give repentance to “Israel” (Acts, v, 29–31). St. Peter says, also: “It is not “permitted to a Jew to have any connection with one of “another nation” (Acts, x, 28). Is he more orthodox than Solomon, who was the intimate friend of Hiram? than David, who lived a long time among the Philistines? and than all the Jews who endeavored at all times to gain the friendship of the pagans? It is the same St. Peter, with an orthodoxy

driven to the extreme, who says to the other apostles in full council: "Now, therefore, why tempt you God, to put a yoke upon the neck of the disciples [the laws of Moses], which neither our fathers nor we ourselves have been able to bear?" (Acts, xv, 10). That proves that neither he nor his fathers had observed the laws of Moses, even before the advent of Jesus. It was therefore not his orthodoxy, but his national aim, which prevented him from going to the house of a pagan. We see, besides, that there is here an affected exaggeration. "The friends of St. Peter were astonished that the gift of the holy ghost was also poured out on the Gentiles" (Acts, x, 45). "Now they traveled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but to the Jews only" (Acts, xi, 19). St. Paul addressed himself only to the Jews: "The Holy Ghost said unto them: Separate me Barnabas and Saul for the work whereunto I have called them. They [St. Paul and Barnabas] preached the words of God in the synagogues of the Jews. . . . Then Paul stood up, and beckoning with his hand, said: Men of Israel, and ye that fear God, give audience. . . . God hath raised up Jesus again to be the Saviour of Israel. . . . It is to you who are of the race of Abraham, to whom this word [the gospel] is addressed. . . . In regard to the promise [the Messiah] which had been made to our fathers: God has accomplished it for us who are their children, when he has raised up again Jesus" (Acts, XIII, 2-5, 16-33).

Jesus said to the apostles: "Enter in no city of the Samaritans" (Matt., x, 5), though he was going once to make himself acknowledged by this people, who had the same creed as the Jews. After the death of St. Stephen, "all the faithful, except the apostles, were scattered abroad throughout the regions of Judea and Samaria" (Acts, viii, 1). This country was, besides, prepared by Simon the magician. It was therefore only after the Samaritans had been prepared by the faithful who had been dispersed amongst them and by Simon, that Philip baptized them" (Acts, viii, 4, 5, 12). The Samaritans passed, besides, for a narrow-spirited and consequently credulous people. "They answered him: Thou art a Samaritan" (John, viii, 48).

As to the Jewish ceremonials, the apostles continued to declare them obligatory. St. Peter said to the angel: "Lord, "never anything impure nor soiled [which is forbidden by "Judaism], entered into my mouth" (Acts xi, 8). However, they were orthodox only in theory; in practice they were not very scrupulous. It is again St. Peter who renders testimony of all the disciples in saying, when the apostles and elders came together for considering this matter: "Why "tempt ye God, to put a yoke upon the neck of the disciples " [the laws of Moses] which neither our fathers nor we are able "to bear" (Acts xv, 6-10). It would seem that the fathers of the disciples, even before the birth of Jesus, did not observe the law of their religion.

The means of persuasion were always the miracles, and above all the miraculous healings; the first converts were, therefore, ignorant, credulous men, and of the lower class of people. If by accident the apostles succeeded in converting a rich person, or one of elevated state, they never failed to make it known, or to register it as a very remarkable fact. Thus the author of the Acts relates "that some of the prophets of the "church, Barnabas and Simeon, had been brought up with "Herod the Tetrarch, and Saul. Herod was converted by "St. Paul at Thessalonica, and of the chief women not a few" (Acts xiii, 1, and xvii, 4). "At Beree, he [St. Paul] also converted honorable women which were Greeks" (Acts xvii, 12). "At Athens, he converted some, among whom were Denis, a "judge, and a woman named Damaris" (Acts xvii, 34). "One "day it happened that a pro-consul was converted, and a simple Jew named Barjesu dared to prevent it. Then Paul, "full of the holy ghost, his eyes fixed upon him [the Jew], said: "Man full of subtilty and all mischief, thou child of the devil, "thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? The hand of the Lord is "upon thee; thou shalt be blind. And immediately there fell "on him a mist and a darkness. Then the deputy, when he "saw what was done, believed, being astonished at the doctrine "of the Lord" (Acts xiii, 9-12). And the pro-consul went to the church instead of the synagogue.

At another time the matter was to convert an Ethiopian. This was a Jewish proselyte, and had to be made a Christian. But the same was a high personality, though poor in spirit, because he read the prophet Isaiah without understanding him. "He was eunuch and a mighty lord at the court of Candace, queen of Ethiopia, superintendent of all the treasures" (Acts VIII, 27). For the conversion of that eunuch, *four* miracles were required. First, the angel of the Lord sent him Philip (Acts VIII, 26); then the spirit said unto Philip: "Go near and join thyself unto this chariot" (Acts VIII, 29); "Then the passage of the scripture which he [the eunuch] read was this: He was led as a sheep to the slaughter" (Acts VIII, 32). "Finally, when they were come out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing" (Acts VIII, 39).

It required four miracles, angels, and the holy ghost for converting a single eunuch, while thousands of poor Christians were converted without angels and without any ceremonials!

We know that Jesus drove out devils through the holy ghost, and that the apostles drove them out because they had received the power from the Master to do it. Nevertheless, Jesus approved a man who drove out demons without his permission, provided he did so for the good of the cause (Mark, ix, 39; Luke, ix, 50). After the death of the Master, the apostles did not refuse any more the assistance of the magians. "Simon exercised enchantment and filled with astonishment all the people of Samaria; they said: This is the great power of God. . . . Philip preached Christ, and the people were attentive, . . . seeing the miracles which he did" (Acts, VIII, 5-10). Simon was, therefore, able to make himself pass for *the great power* of God; he could become a dangerous rival. Fortunately, he considered it more prudent to associate himself with Philip (Acts, VIII, 13). It goes without saying that he continued exercising his noble calling as a magian, because he offered them [the apostles] money, and said unto them: "Give me also this power, that on whomsoever I lay hands the holy ghost shall be given" (Acts, VIII, 18, 19). "In order to speak with strange tongues" (Acts, x, 46,

19, 6). "A female servant who had a spirit of divination, " which brought her masters much gain by soothsaying. The " same followed Paul and us, saying : These men are the servants of the most high God, which show unto us the way of " salvation " (Acts, xvi, 16, 17). St. Paul profited by it; only, when she became disagreeable, " St. Paul, being grieved, " turned and said to the spirit : I command thee in the name " of Jesus Christ to come out of her, and he came out " (Acts, xvi, 18).

Still, the apostles did not accept all the auxiliaries; they refused them oftentimes. Thus the seven sons of Seeva undertook to invoke the name of the Lord Jesus upon those who were possessed of devils, saying: We adjure by Jesus whom " Paul preacheth. . . . But the evil spirit answered " them: I know Jesus and I know Paul; but you, who are " you? And the man who was possessed of the evil spirit " [it was not the spirit himself] threw himself on them and " prevailed against them, so that they fled out of that house " naked and wounded. . . . and the name of the Lord " Jesus was glorified " (Acts, xix, 13-17). "In fact, at that " epoch, St. Paul needed auxiliaries no more, because he was " already since two years in that city, and God wrought special " miracles by the hands of Paul, so that from his body were " brought unto the sick, handkerchiefs or aprons which had " touched his body, and the evil spirits went out of them " (xix, 10-12).

What a progress! Jesus himself could not heal otherwise than by the contact of his hands or the clothes which he wore, " or he lost always a virtue which went of him " (Mark, v, 30; Luke, vi, 19, and viii, 46). St. Peter did more; "he healed by his shadow" (Acts, 5, 15). But St. Paul healed by his handkerchiefs also, which he could have sent by railroad to the extremities of the earth.

§ 52.

As to religious tolerance, we have seen that Jesus curses all those who do not believe in his miracles and in his mission, He says: "I do not pray for everybody, but I pray for those " which thou hast given me" (John xvii, 9). That is to say

for those who believe in Jesus. "He who does not believe in the Son, will not see the life, but the anger of God will abide on him" (John, III, 36). After his death the apostles also "were exclusive. St. Peter says: "Anyone who will not hear this prophet [Jesus] will be exterminated in the midst of his people" (Acts, III, 26). He says again: "There is no salvation in any other, because there is not under heaven any other name by which we shall be saved" (Acts, IV, 12). St. Paul threatens the incredulous Jews, saying unto them: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets: Behold, you despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, though a man declare it unto you" (Acts, XIII, 39-41). That is to say, a misfortune unheard of, incredible, will happen to you, if you do not believe in Jesus Christ. Once, St. Paul rendered testimony to the Jews that Jesus was the Christ; but when they opposed him, he said unto them: "Your blood be upon your heads" (Acts, XVIII, 5, 6).

The Jews, on the contrary, observed a perfect tolerance toward the Christians. It was a long time already that the Pharisees and the Sadducees had lived in peace with one another. The Pharisees lived also in harmony with the Christians. "The churches lived in peace throughout the whole of Judea, in Galilee, and in Samaria, and were multiplied" (Acts, IX, 31). "The Christians went always into the temple" (Luke, XXIV, 53; Acts, II, 46; III, 1; V, 12-42). The hostilities were always the sequel of some provocation on the part of the Christians, and the highest punishment which they incurred was to be expelled from the synagogue. That is what St. John the Evangelist teaches us, who wrote his gospel about sixty-three years after the death of Jesus. He relates: "That there were several who believed in him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God" (John, XII, 42, 43).

St. Paul says, it is true, that before his conversion he persecuted the Christians. "Saul made havoc of the church" (Acts, VIII, 3). "Saul, not breathing but threatenings and "slaughter against the disciples of the Lord, went unto the "high priest, and desired of him letters to Damascus to the "synagogues, that if he found any of this way, whether they "were men or women, he might bring them bound unto Jerusalem" (Acts, ix, 1, 2). After his conversion, he said to the Jews: "And I persecuted this sect unto the death, binding "and delivering them into prisons. . . . And it came to "pass, as I made my journey, and was come nigh unto Damascus, . . . I heard a voice . . . I put in prison "[before my conversion]. I consented to his death (the death "of St. Stephen), and I kept the raiment of them that slew "him" (Acts, xxii, 4-20). He repeats the same thing before Agrippa (Acts, xxvi, 9-19). But this is an exaggeration which he affects in order to make apparent the sincerity of his conversion, because he, so zealous and so hostile, has finished by rendering himself to the Christian truth; as St. Peter affects an exaggerated orthodoxy, saying to Cornelius, "that it be not "permitted to a Jew to keep company with a stranger, but "God hath showed me" (Acts, x, 28). He exaggerates his Jewish sentiments, to insure belief in the vision which God has let him see.

St. Paul, before his conversion, has killed nobody. He boasts of having consented to the death of St. Stephen. But the question is, Who asked for his consent? There was no judgment nor vote. St. Stephen has been killed in a popular riot, such as occurs in all countries, even in the nineteenth century, when public opinion is overexcited by any question whatever.

Nevertheless, as we have seen previously, as Jesus himself incurred the hostility of the Pharisees by his miracles, so did the apostles after the death of the Master. The Christians were quiet, without being disturbed by anybody. "They continuing daily with one accord in the temple. . . . "There was a man lame from his mother's womb. . . . "Peter and John looked upon him. . . . Peter said unto "him: Rise up and walk. And he, leaping up, stood and "walked. . . . They [the high priests] put them in

“ prison. . . . Then Peter said unto them : Rulers of
 “ the people, we are tried for having done good [miraculously]
 “ to an impotent man. . . . They [the high priests]
 “ consulted among themselves, saying : What shall we do with
 “ these men? they have made a miracle ” (Acts, II, 46 ; III,
 and IV, 1-16). “ Nevertheless, they let them go, finding noth-
 “ ing how they might punish them.” But after they were
 made free, “ there were many miracles done by the apostles.
 “ Then the high priest and all those who were with him seized
 “ the apostles and put them in prison ” (Acts, V, 12-18).
 “ Stephen, full of faith and power, did great wonders and mir-
 “ acles among the people. . . . Then they brought him
 “ to the council. . . . And Stephen said : You have
 “ been the murderers [of Jesus] ; you have received the law,
 “ and you have never observed it. . . . Here I see the
 “ heavens open, and the Son of man at the right hand of God.
 “ Then the people fell upon him ” (Acts, VI, 8 ; VII, 1-57).
 “ At that time [in consequence of the agitation caused by St.
 “ Stephen] there arose a great persecution against the church
 “ of Jerusalem, and all the faithful, *except the apostles*, fled and
 “ dispersed abroad throughout the regions of Judea ” (Acts, VIII,
 1). Thus, in this great persecution the faithful emigrated from
 Jerusalem, and could remain unmolested in Judea, while the
 apostles could even stay at Jerusalem without being harmed
 by anybody. This shows that there was no enmity of the
 people against the disciples, who were the provokers, and none
 against the apostles, who knew how to wait till the popular
 irritation was calmed again. The apostles were evidently those
 who had provoked this pretended great persecution.

“ Herod killed James with the sword ” (Acts, XII, 2). The
 Jews had then no hand in the death of James. These are all
 the persecutions related in the Acts to show the intolerance of
 the Pharisees.

But St. Paul made an exception. He has undergone seri-
 ous dangers. “ In the city of Lystre he attracted to himself
 “ pursuits from the populace through a miracle ” (Acts, XIV, 9-
 19). They accused him that he troubled everybody ; “ that he
 “ wanted to abolish the law ” (Acts, XVIII, 13) ; “ that he
 “ preacheth against the nation, against the law and against the

“ temple ” (Acts, xxi, 28). “ We have found this man a pestilent fellow, and a mover of sedition amongst all the people ” (Acts, xxiv, 5). We may well remark here that St. Paul was a severe and implacable man. “ He had quarrels “ with St. Peter ” (Galat., ii, 11); with John and Barnabas, that is to say, with the greatest apostles (Acts, xv, 38, 39). We read in the Acts that St. Paul, “ yet breathing but threatenings and slaughter against the disciples, went unto the high priest and desired of him letters to Damascus, that if he found any of this way, whether men or women, that he might bring them to Jerusalem [that was at the time of the popular irritation against the miracles of St. Stephen], . . . and arriving at Damascus, he preached immediately in the “ synagogues that Jesus was the son of God ” (Acts, ix, 1, 2, and 20). This sudden change is explained by the vision which he has had upon the way to Damascus. But the Jews did not believe in this vision; they believed that the zeal which St. Paul showed at first was nothing but a means to gain the confidence of the high priest, as the kiss of Judas was a means to betray Jesus.

The Jews admitted so much easier this treason of St. Paul, because the high priest was already before betrayed by St. John the Evangelist, “ the disciple whom Jesus loved, who “ during the supper [Lord’s Supper] had reclined upon the “ breast of Jesus ” (John, xxi, 20); who had known at the same time how to gain the confidence of the Jews. “ He was “ known by the high priest. But Peter remained outside of “ the door. And this other disciple [St. John], who was “ known by the high priest, went out and spoke to her that kept the door. Then said the damsel that kept the door unto “ Peter: Art thou not also one of this man’s disciples? He “ said, I am not. . . . He denied him again another “ time ” (John, xviii, 15–27).

When there was danger for St. Peter in confessing that he was a disciple of Jesus, how could St. John enter unharmed?— he who was more beloved by Jesus than St. Peter. It was because he understood how to dissemble that he was not suspected; even so much confidence was accorded to him that, upon his recommendation, suspicious men like St. Peter were permitted

to enter. This is, nevertheless, the same St. John who complains of those "who believe in him [Jesus], but will not at all "confess it on account of the Pharisees, because they love more "the glory which comes of men than that of God" (John, xii, 42-43). St. John has forgotten the words of Jesus, which say: "Hypocrite, first pull out the beam of thine own eye, before thou seest how to remove the mote from the eye of thy "brother" (Luke, vi, 42).

Thus, with the exception of St. Paul and those who made miracles, the Pharisees molested nobody. The Pharisee called Gamaliel, doctor of law, honored by the whole of the people, said: "Theudas arose, and four hundred men joined with him, "and he was killed. After him arose Judas, the Galilean, "and he gathered around himself a great many people, but "they perished also." (He compares, therefore, the part played by the apostles with the political agitations of Theudas and Judas the Galilean.) "Ye men of Israel, take heed to yourselves, what you intend to do touching these men; for if this "counsel or this work be of men, it will come to naught. But "if it be of God, ye cannot overthrow it, lest, haply, ye be "found even to fight against God" (Acts, v, 34-39).² That is to say, if the acts of the apostles shall culminate in a political action (according to men), it will be destroyed without you, like that of Theudas and Judas the Galilean; but as long as the apostles do not speak but of chimerical creeds and prophecies, you cannot combat it, even less, if you want to make a religious war out of it. Indeed, Gamaliel and all the Pharisees, who had no idea of combating the Sadducees—though they denied their principal dogmas—how could they make war against the Christians, who admitted then, on the contrary, all the Jewish creeds?

The passage by Gamaliel is generally translated thus: "When it "comes from God you cannot destroy it; it will be found out finally "that you cannot make war against God." But this translation is not admissible; because, if Gamaliel admitted the possibility of a divine mission of Jesus and the apostles, how could he allow them to be punished and humiliated on account of their miracles? Would not this also be making war against God?

The Pharisees acted with strict logic. They combated only

miracles and seditions, but they did not combat conscience. They admitted the Sadducees in their Supreme Council, in the Sanhedrim (Acts, xxiii, 6), and with the same perfect tolerance they admitted the Christians in the temple (Acts, iii, 1, and v, 12); even those who did not cease every day to teach and to announce Jesus Christ in the temple. Thus, the tolerance of the Pharisees toward the Christians was as complete as could be desired, in a manner that "the churches lived in peace " throughout the whole of Judea and Galilee, and were multiplied " (Acts, ix, 31).

§ 53.

About nine years after the death of Jesus the disciples began to preach the gospel to the pagans. We have seen that Jesus had forbidden them to address the Gentiles; that even after the death of the Master, the apostles addressed exclusively the Jews. Who originated the idea of addressing the Gentiles? It was neither Peter nor Paul. "There were at first " some [Jewish disciples] who were of Cyprus and Cyrene, and " had entered into Antioch, who spoke to the Greeks, had " announced to them the Lord Jesus. Now, the report went " up to Jerusalem; that is the reason why they sent Barnabas " to Antioch, . . . because it was at Antioch that it " was at first commenced to call the disciples Christians " (Acts, xi, 20, 22, and 26). The apostles, therefore, did not take the initiative, but they sent Barnabas to preach to the converted.

It was afterward Cornelius, a Roman centurion, religious and fearing God (that is to say, converted by the Jews to monotheism), giving much alms to the people (Acts, x, 2), who sent for St. Peter.

He was what is called "*proselyte portæ*" (*gher thoschab*); that is to say, converted to monotheism, without being engaged to observe the national ceremonials of the Jews. He could eat pork and everything that was prohibited by Moses, which certainly must have prevented an orthodox Jew from entering into the house of Cornelius in order to eat at his table.

It was not the apostle going to find a Gentile; it was, on the contrary, Cornelius, already a Jewish proselyte, who sent

for St. Peter in the city of Joppa, at the sequel of a miracle which this apostle had done there. A female disciple (Christian), by the name of Tabitha and Dorcas (she had two names) died at Joppa; they sent for St. Peter to resuscitate her. In order to show him that she deserves a miracle, "all the widows appeared before him, weeping, and showing him how many robes and dresses Dorcas had made when she was with them. And Peter, after having made them all step out, prayed and said: "Tabitha, arise. And she opened her eyes, and when she saw Peter she sat up. And Peter, when he had called the widows, presented her alive. And it was known throughout all Joppa, and many believed in the Lord. . . . There was a man named Cornelius " (Acts, ix, 39-42; and x, 1). Without this great miracle Cornelius would have remained in the synagogue instead of going to the church.

It was finally the absolute refusal of the Jews to receive baptism which pushed the apostles to the gentiles. St. Paul said to the Jews: "Because you reject it, we turn to the gentiles" (Acts, xiii, 46; xviii, 6; xxviii, 28). Thus it is shown that it depended only on the Jews to leave the gentiles perpetually in paganism. If the Jews had accepted baptism, St. Paul and the other apostles would never have preached to the gentiles.

We know that St. Paul had a vision upon the road to Damascus, where he heard the voice of Jesus. His traveling companions, said he, "heard the voice, but they saw nobody" (Acts, ix, 7). Later on, St. Paul told the Jews his companions "saw the light, but did not hear the voice" (Acts, xxii, 9).

There are still other variations to notice. St. Paul said at first that Jesus had appeared to him in order to say to him, "I am Jesus, whom thou persecutest. . . . Arise and go into the city, and it shall be told thee what thou must do" (Acts, ix, 5-6). And in the city he met Ananias, who said unto him: "Jesus has sent me, in order that thou mightst receive thy sight, and be filled with the holy ghost. . . . And he arose, and was baptized, and he preached in the synagogues" (Acts, ix, 17-20). Thus, after this vision, St. Paul preached only to the Jews, and he had no idea at all of a mission to the gentiles. Later, he told the Jews that Jesus had

appeared to him twice—first upon the road to Damascus, and afterward at Jerusalem, where Christ said unto him: “Go away from Jerusalem, because the Jews will not receive thy testimony. . . . I send thee to the Gentiles” (Acts, xxii, 6-21). That is saying to the Jews: If you will not listen to me, I go to the gentiles; if you hear me, I will remain with you, and Jesus will not save anybody except the Israelites. Choose; will you keep Jesus for yourselves, or will you that he should be given to the gentiles? Later still, St. Paul was led before the governor, Festus, whom he was going to convert. He understood, then, that he could not say to the pagans that he announced Jesus only because the Jews had rejected him; considering that the Romans were too proud to accept what the Jews had refused. He spoke, therefore, of one vision only—upon the road of Damascus, where Jesus had told him, quite simply, to address the gentiles (Acts, xxvi, 17-29).

But Festus was not converted, and sent St. Paul to Rome. Having arrived there, he forgot completely the words of Jesus and the gentiles, and addressed the Jews of Rome, saying unto them: “I called for you and to speak with you, because that for the hope of Israel I am bound with this chain” (Acts, xxviii, 20). But the Jews did not believe at all; then St. Paul said unto them: “You hear and you do not understand; for the heart of this people is waxed gross. . . . Be it known, therefore, unto you that the salvation of God is sent unto the gentiles, and that they will hear it” (Acts, xxviii, 26-28). Thus are all the words spoken by Jesus after his resurrection forgotten; of the vision of Damascus not a word; and if the Jews of Rome had listened to the words of the apostle, St. Paul would never have gone to the gentiles, and all the peoples of the earth would have remained in paganism to the present time. But the truth needs neither Paul nor Peter for its triumph in the end. Monotheism had as many apostles as there were Jews upon the face of the earth.

What a difference between the repugnance of Jesus and all the apostles toward the gentiles, to which the latter only turn in the desperation of their cause—what a difference, we say, between them and the Jews, “who compass sea and land to make one proselyte” (Matt., xxiii, 15). The propaganda of the

Pharisees is also attested in several passages of Acts. (See Acts, II, 11; VI, 5; X, 2-7; XIII, 7, 43.)

This idea will be developed in the fourth part of this work, entitled, *Origin of Christianity*. In the meantime, we shall say a few words for a brief explanation of this difference.

Judaism has a double character: religious and national. To this double character correspond two different categories of duties, one religious (monotheism and morals), and one national (feasts, circumcision, etc.) To this double character and to these categories correspond two kinds of proselytes, to wit: a proselyte called "*justice*" (*gher tzedek*), whom I shall call a national proselyte, a naturalized Jew, who engages himself to observe both categories of duties prescribed by Judaism; and a proselyte named *gher thoshab*, whom I shall call a proselyte of religion, who is exempt from all national prescriptions of religion, and who adopts only religious maxims, considered common to all men, and to all general principles of morals; he is taught seven commandments, called "commandments of the children of Noah"—that is to say of all the peoples, descendants of Noah or Adam. These seven commandments are: to abstain from idolatry, from murder, from adultery, from blaspheming against God, from injustice; not eating a piece of meat torn from a living animal; finally, observing moral principles.

The Pharisees considered it a duty to make proselytes and to propagate the maxims of religion and morals. It goes without saying that they would prefer much more the first class of proselytes. We often read, therefore, that the Jews wanted to circumcise the proselytes. All patriots are happy to see their country aggrandized; that the number of their citizens increases; all societies desire that the number of their members should become as considerable as possible. At the same time, a little people cannot annex all the world, and the Pharisees were contented with the second class of proselytes, who adopted the general maxims without engaging themselves to appertain to the Jewish nation. It is for that class of proselytes that "they compassed sea and land" to realize the accomplishment of the prophecy: "On that day there will not be more than one God for all the people." But for that purpose it is not

needful to impose upon others what is only proper to the Jews. The Jews celebrate, for instance, the feast of Easter, in remembrance of the exodus from Egypt; it might be difficult to obtain an Egyptian proselyte to celebrate the anniversary of the disasters of his ancestors. An uncircumcised proselyte shall not eat from the Easter lamb (Exodus, XII, 48), because the national duties do not concern him. Now, the Messiah, predicted by the prophets, and impatiently waited for by the Jews for many centuries, was evidently the most national tradition which there was among the Israelitic traditions. How propose it to the gentiles? I know well that the whole of the Bible has been allegorized. The prophets have been, before everything, Israelites and patriots. They thought above all of their contemporary compatriots; yet people have imagined that Isaiah had no other aspiration than to mind Christian Europe, and to speak to the kings of Israel of their epoch, not to be wholesome to them and their country, but that their prophetic words should serve to relate to distant events and a teaching for populations the existence of which the prophet had no idea, or for Rome, which had no being in the world at the time of the prophets. Before arriving at this complete metamorphosis, by which interpretation has made the text unrecognizable, it requires considerable time and extraordinary events. Now, the apostles were not then in existence. Besides, they cared very little for propagating general moral maxims. They knew only their Messiah. All religious and moral principles were as nothing without the creed in their Messiah. Such was their constant doctrine. If the Jews had accepted the Messiah, so much the better would it have been for the apostles; they would have better agreed with the prophets. But the Jews rejected him, and the apostles submitted and undertook the very laborious work of allegorizing the whole of the Bible, and to make it express quite the contrary from what it says.

§ 54.

Let us consider now whether, at least at the beginning, the apostles had not to fear failure and condemnation, like their Master. Such a failure was by no means probable. Their precautions had been well taken. They expected that a corpse

would not be recognized fifty days after death. Besides, the judicial investigations at that epoch, even with the Romans, though the masters of jurisprudence, were very defective. Moreover, the Jews themselves could not effect a great deal. They had not the power to execute a sentence of death ; they had to deliver the culprit to Pilate, and his consent was required to the sentence rendered. All that they were able to do, was to prohibit entrance into the synagogue or to condemn the evil-doer to be beaten. That was the only martyrdom to which the apostles or their partisans could be exposed. The Romans had, besides, employed all possible means for lowering the authority of the Jewish magistrates and diminishing their consideration, in order to keep them more surely under the yoke of Rome.

Pilate had Jesus executed with all imaginable signs of humiliation—signs directed less to Jesus than to the *King of the Jews*, which title this governor had caused to be written in three languages, in order to humiliate the nation. The high priests said to Pilate : “Write not *The King of the Jews*” (John, xix, 21). Pilate remained inflexible. He maintained the sign-board in order to humiliate the Jews. They had to yield, to avoid exposing themselves to new humiliations. Besides, Pilate was very eager to have a man executed who had become suspected, and dangerous to the Roman dominion ; but he would have had no interest at all in the execution of the apostles ; that is to say, people who did nothing but engage their partisans to wait for a king coming upon the clouds. The incredulous Roman would not be much afraid of such an idle fancy. Instead of having them executed, Pilate had no better interest than acquitting them, and thereby by a new means enfeeble the authority of the Jewish magistrates, and divide the people by disorders and agitation of parties. The governor, Festus, said indeed to St. Paul, who spoke of the resurrection : “Paul, thou art beside thyself” (Act, xxvi, 24), and he was going to acquit him.

But here are irrefutable proofs of the weakness of the Jewish authorities under the Roman dominion. The apostles can introduce with impunity an institution of communism very dangerous to the state. Rich citizens, adherents of the apos-

tles, "all those who possessed real estate or houses, sold them
" and brought the money received therefor and put it at the
" feet of the apostles, and it was then divided amongst all"
(Acts, iv, 34, 35). The rich men became then poor; they could
contribute nothing more to the expenses of the state, nor could
they work any more for its prosperity. Private persons be-
came masters and possessors of the property of a great number
of citizens, which put them in position to exercise a great influ-
ence upon thousands of persons among those citizens who have
been reduced to live upon their benevolence, and obliged to
obey them in all imaginable matters and things. The apostles
could in this way withdraw them from the influence of the
state, and even oppose it, under the pretext, "we ought to obey
" God rather than men" (Acts, v, 29), and form in this way a
state in the state. It is evident that a government in an inde-
pendent and well-organized state should never have permitted
this dangerous communism.

Another proof of the weakness of the Jewish authorities of
that epoch, under Roman dominion. "Ananias, with Sapphira
" his wife, sold a possession, and he kept a part of the money,
" with the consent of his wife, and he took the rest and put it
" at the feet of the apostles. But Peter said unto him : Ana-
" nias, why had Satan filled thine heart to lie to the Holy
" Ghost, and to keep back part of the price of the land? Thou
" hast not lied unto men, but unto God. Ananias, hearing
" those words, fell down and gave up the ghost. And great
" fear came on all them that heard these things. And some
" young men arose, wrapped him up, and carried him out and
" buried him. And it was about the space of three hours after,
" when his wife, not knowing what was done, came in. And
" Peter asked of her, Whether you sold the land for so much?
" And she said : Yea, for so much. Then Peter said unto her:
" How is it that you have agreed together to tempt the spirit
" of the Lord? Behold, the feet of them which have buried
" thy husband are at the door, and shall carry thee out. Then
" fell she down straightway at his feet and yielded up the
" ghost. And the young men came in and found her dead, and
" carrying her forth, buried her by her husband. And great
" fear came upon all the church and upon as many as heard

“ these things. And by the hands of the apostles were many
“ signs and wonders wrought among the people. And of the
“ rest durst no man join himself to them ; but the people
“ [Christian] magnified them ” (Acts, v, 1-13).

The Greek word is *laos*, “ people.” The Christian community called themselves people, because they represented the people of Israel. We read in Acts : “ They [the disciples] took their meals with joy, praising
“ God, and were agreeable to all the people ” (*laos*) (Acts, II, 47). That is, probably, to the whole of the community, of which is said further on : “ There was none amongst them [the disciples] who were indigent,
“ because distribution was made to every man according as he had
“ need ” (Acts, IV, 34, 35). “ They sent them because of the people,
“ for all men glorified God for that which was done ” (Acts, IV, 20).
“ [That is to say, because St. Peter made a miracle]. And by the hands
“ of the apostles were many wonders and signs wrought amongst the
“ people ” (Acts, v, 12). “ For they feared the people, lest they should
“ have been stoned ” (Acts, v, 26) We read also : “ Paul came to
“ Corinth. . . . When they [the Jews] opposed him, he said :
“ Your blood be on your heads ; from henceforth, I will go unto the
“ gentiles. . . . Then spake the Lord to Paul in the night by a
“ vision : “ Be not afraid and speak, . . . for I have much
“ people in this city ” (Acts, XVIII, 1-10). Here “ people ” evidently
signifies the Christian community. Lastly, we read “ that Simon
“ [Peter] had declared how God at first visited the gentiles, to take out
“ of them a people for his name ” (Acts, xv, 14). Besides, any sect
calls itself people (*laos*), as that of Judas the Galilean (Acts, v, 37).
Generally our passage is translated, “ And any of the others did not
“ dare to join them [the apostles], but the people praised them much.”
This translation, it seems to me, contains a contradiction.

Here is a miracle which is worse than the cholera. All those who heard of it had a great fear, and there was reason for it ; indeed, it was terrible. Two persons, proprietors, a man and his wife, pious and charitable, were found thunder-stricken in the rooms of the apostles. Everyone hears it spoken of, and is full of fear, without a single man of authority to make the least inquest. Ananias and his wife are pious to such a degree that they sell all that they possess, in order to put the proceeds at the feet of the apostles, and to live henceforth on the alms which the apostles would be kind enough to give them. But they keep a part of the money which they have realized, to be prepared for meeting contingencies or leaving it to their legal heirs. St. Peter considers

such action abominable. He exclaims that they had belied God and the Holy Ghost. The man falls thunderstricken, never to rise more. The woman enters, and St. Peter threatens her that she will die as her husband died, and in the same moment she dies also. These two corpses are carried away and interred, without any authority interfering and looking for a reason for these sudden demises. It is not said whether the money was given to the legal heirs of this poor married couple; it seems to have been kept for the community.

APPENDIX.

TWO LEGENDARY SAYINGS.

THE OLD AND THE NEW.

A contrast of almost nineteen hundred years standing.

A BLESSING

in the disguise of a commandment, a curse, and a punishment.

“In the sweat of thy brow shalt thou eat thy bread”
(Genesis, III, 19).

Accepted and followed by virtuous and honest people amongst Jews and Gentiles, Christians, Mohammedans and heathens.

A CURSE

in the garb of an encouragement and a blessing.

“Take no thought for your life, what ye shall eat or drink, nor what ye shall put on. Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet, your heavenly Father feedeth them. Are ye not much better than they?” (Matt., VI, 25, 26).

Accepted and followed by monks, professional beggars, harlots, and all such who are going to live upon the industry and labor of others amongst all nations and creeds.

From “Reflections on the Old and New Testament, suggested by the preceding work by Dr. R.

TRANSLATOR.

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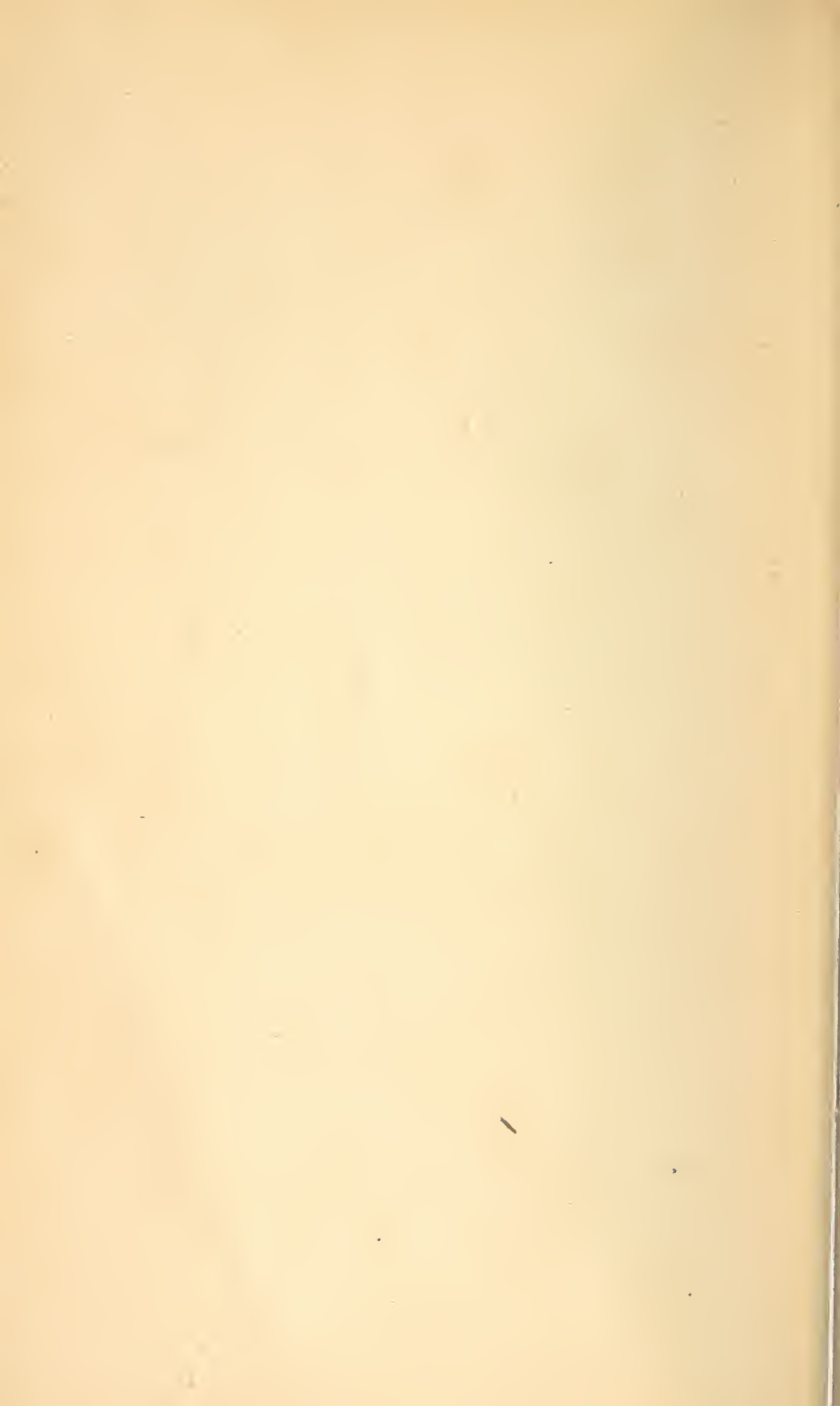
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